

Ecclesiastical HISTORY EPITOMIZ'D.

CONTAINING

A Faithful Account of the BIRTH, LIFE, and
DOCTRINE; CRUCIFIXION and
ASCENSION of the HOLY

JESUS.

WITH

The LIVES of the APOSTLES, EVANGE-
LISTS, and Primitive FATHERS, and other
Famous Men in the Christian Church, both
Antient and Modern, who have Courageously
Confessed, and Suffer'd Glorious Martyrdoms
and Persecutions under several Tyrannical
Governours, both *Heathenish* and *Romish*.

Continued to the REFORMATION, and since
deduc'd to this Present AGE.

Collected By J. S. Gent.

Part the First.

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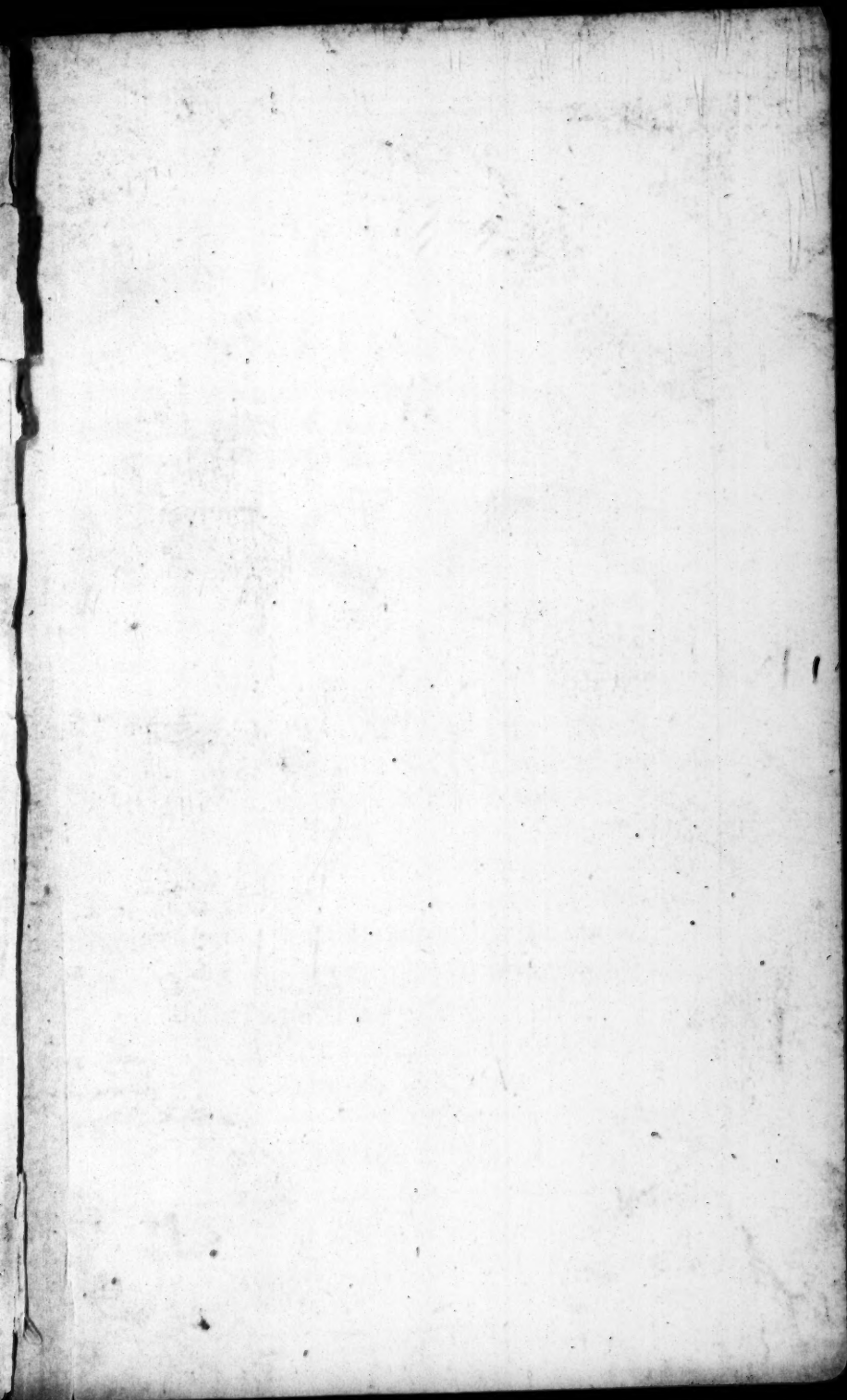
32

This work is not named in Bohm's
Edition of Lourdes. nor is the Author
J. Shirley (see Introduction to Part. 2.)
A correspondent in Notes & Queries
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(among many others, by the same
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T H E
INTRODUCTION,
Or A Breif ACCOUNT
Of the *Life, Crucifixion, Glori-
ous Resurrection and Ascension*
of our LORD and
S A V I O U R
JESUS CHRIST.

N O sooner had our first Parents, by Eating the Forbidden Fruit, disrobed themselves of that Innocence by which they held their State of Happiness, but the Eternal and All-wise Creator out of the Abundance of his never failing Mercy and Goodness found a means to rescue them and all their Posterity from the Power and Malice of Satan, and gave them a Promise even when he was passing Sentence, that *the Seed of the woman should break the Serpents head*, Gen. 3. 15. which was fulfilled in that our Blessed Lord and Saviour.

The second Person in the Trinity was born of the Virgin *Mary*, and made Man; whose Birth
B and

and Glorious Triumph over Death, the Grave, and Hell, the Patriarchs and Prophets all along had foreseen. Nay, God was often pleased to renew his Promise ; as next to faithful *Abraham* : For to him was it directly revealed, that out of his Loyns the Messiah should proceed. After his Decease, God made it known to *Jacob* out of what Tribe of the Jewish Nation he should come ; which that Blessed Patriarch revealed at his Death in these words, viz. *that the Scepter should not depart from Judah, nor a Law-giver from between his feet till Shiloh came.* Next *Moses* told the Children of *Israel*, that God would raise up a Prophet of their Brethren like unto him, and that unto him should they hearken. Nor were the Jewish Ceremonies from time to time any other than Types and Figures of our Blessed Saviour ; as that of the Brazen Serpent, the Scape Goat, and others, and as the time of his Birth grew nearer, the Prophets had a more Lively and Divine Knowledge of what should happen during the time that was Decreed for his purchasing our Redemption : For *David* absolutely foretells his Sufferings and Powerful Resurrection ; as for his Death, that it should be by piercing his hands and feet : And in *Psal.* 16. ver. 10. he gives an undeniable Account of his Resurrection in these words, *For thou wilt not leave my soul in Hell, neither suffer thy Holy One to see Corruption ;* - and of his Ascending up into Heaven, *Psal.* 68 ver. 18. *Thou hast ascended on High, thou hast led Captivity Captive, &c.* As likewise the Prophet *Isaiah*, lively describing the extraordinary Manner of his Birth, how that he was to be born of a Virgin and his Name called *Immanuel*, of his Incomparable Graces, Sanctity, and

and fit Qualification for the performance of his Office; of the Entertainment he was like to meet with in the World; and of the Nature and Sign of those Sufferings he was to undergo. The place of his Birth was foretold by *Micah*, Chap. 5. ver. 2. viz. *Beithlehem of Ephratah*, the least of the Cities of *Juda*, but Honoured above the rest by the Birth of a Prince who was to be *Ruler in Israel, whose goings forth had been from everlasting*. Again the Prophet *Daniel* fixes the Exact time, affirming that the Messiah should appear in the World, and be cut off as a Sacrifice for the Expiation of the Sins of the People, at the Expiration of 70 Prophetical weeks or 490 years, which accordingly came to pass.

For that Date being expired, *In the fulness of time God sent his Son made of a woman made under the Law, to redeem them that were under the Law*. And because it was not fit so great a Person should come into the World, or be made publick without some extraordinary prodromos, not only the Angel told his Birth to the Shepherds feeding their Flocks by Night, but likewise a Star hanging as it were in the Air appeared to the Eastern *Magi*, and conducted them to the place where he lay to pay Divine Adoration to the *Sun of Righteousness, who was risen with healing under his wings*: Nor did our Blessed Lord want in any thing to fulfil and comply with all the Ceremonies of the Law which was only a Type and Shadow of his Coming, or as a pledge of the Sacred Promise made in Paradise, he being that Blessed Seed of the Woman which was to break the Serpent's head, and by that means to deliver us from the power of Satan, who so long had Tyrannized over Mankind; bewitching

the greatest part of the World to Worship him under divers and fundry Names ; for as the Prophet has it, God himself declared that only *in* *Juda* was his name known, and from thence the City of *Jerusalem* was called the holy City by reason all the Tribes once a year at the Feast of the Passover went up to Worship and that no other place for the General Assembly was appointed.

Eight days after the Birth of our Blessed Lord and Saviour, he so far submitted himself to the Custom of the *Jews*, or rather to the fulfilling of the Law, as to be Circumcised, and his was name called *Jesus*, as the Angel had foretold at the time he brought the joyful Tidings to the Blessed Virgin, when he declared unto her that she should Conceive by the Holy Ghost, and that the Power of the Highest should over-shadow her. But long he had not been born before the Powers of Darknes, foreseeing their Kingdoms fall, raised up a Persecution against him, inspiring wicked *Herod* with Diabolick Rage to pursue the Life of him from whom whatever was created had had its prime Original. And although the Bloudy Tyrant missed his Aime yet not knowing he was fled from *Bethlehem* into *Egypt*, he commanded all the Males that were found not only in the City, but in all that Coast from two years old and under to be put to death, thinking, that in that General slaughter, He might fall whom he understood was to be King of *Israel* : For as it is written in the 2d. of *Matthew* the 6th. verse ; *And thou Bethlehem of the Land of Juda art not the least amongst the Princes of Juda for out of thee shall come a Governour that shall rule my people Israel* ; And in this the saying of the Trophet *Jeremy* was fulfilled, *In Rama was there a voice*

voice heard, lamentation and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not. When our Blessed Lord was twelve years old, at the Feast of the Passover he went up to Jerusalem with his Parents, viz. Joseph and Mary, and there in the Temple sitting in the midst of the Doctors, he both heard them and asked them such Questions that all who heard him stood amazed. The next Conformity we find in him was, that after his Parents had found him out, he went down with them and for a long time after continued with them being as St. Luke says, Chap. 2. ver. 51. *obedient or subject unto them*; even according to the Evangelists till the 30 year of his Age, it being upon the year of Jubilee which was by the Jews held as the great *Sabatical year*; in which at the sound of a Trumpet, all the Captives and Servants were set at Liberty, as likewise Prisoners released, Debts discharged, and Mortgaged Estates reverted to their proper Heirs; and how evidently this did shadow out the State of the Gospel and our Lord's being *sent to preach glad tidings to the meek, to bind up the broken hearted, to preach liberty to the Captives; and the opening of the Prison to them that are bound to proclaim the Acceptable year of the Lord, that they might lift up their heads because their Redemption drew nigh* (as we have it in Isa. 61. 1, 2. Luk. 4. 18.) I leave to the Judgment of all Judicious men. Now to shew that he was a Prince he sent his Herald before him to Proclaim him to the World, viz. John the Baptist, who was as the Prophet declares, *the voice of one crying in the Wilderness, prepare ye the way of the Lord, and make his path strait; and lifting up his voice like a Trumpet, cried, repent ye*

for the Kingdom of heaven is at hand. He told the Jews that the Messiah they had so long expected was at hand, and his Kingdom ready to appear, and that the Son of God was come down from Heaven, a Person as far beyond him in Dignity, as in Time and Existence, to whom he was not worthy to Administer the meanest Offices (for so the Jews accounted the unloosing their Shoe-Latches) that he came to introduce a new and better State of things, and by taking away the Vail to give a full and clear prospect into the Holiest of Holiests, calling him the Lamb of God that was to take away the Sins of the World, &c.

Now at the Great Baptism by *John*, after the the Feast of the Tabernacle, being about the beginning of our *November*, our Blessed Lord amongst the rest came to *Jordan*; and to fulfill another main Point of the Law, suffered himself to be Baptized, when coming up out of the River, the Heavens opened, and the Holy Ghost descended on him in Bodily Shape like a Dove, and at the same time a Voice saying, this is my Beloved Son in whom I am well pleased, *Mat.* 3. 16, 17. *Mark* 1. 10, 11. *Luke* 3. 12, 22.

And now our Blessed Saviour being fitly qualified and prepared to carry on the great work of our Redemption: And, as Witnesses of his Glorious undertakings, and for the more Ample Propagation of our Eternal welfare, he took unto him the Blessed Apostles, of the History of whose Lives I shall afterwards give the Reader an Account.

The first Miracle that our Blessed Lord did, after his Incarnation, was at a Marriage in *Canaan of Galilee*, where the great Admiration of all men at his Command the water was turned into Wine, and

and after that, by the daily repetitions of such Miracles as never Man did, the World stood amazed. A great part of which the holy Evangelists have set down at large, to which I Refer the Pious Reader, having always before my Eyes the Caution which St. John gives us in his Revelations Chap. 22. ver. 19. and if any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, &c. as likewise on the contrary the foregoing Verse of the same Chapter threatens, that if any one shall add to those things all the Plagues that are written in the Book shall be added unto him.

But to be brief, after our blessed Saviour, that glorious Sun of Righteousness had run his course, he undertook to satisfy his Fathers Justice by making a propitiatory Sacrifice for the Sins of lost and undone man, and suffered himself to be tempted, Betrayed, Scourged, Spit upon, Reviled, Crowned with Thrones, and lastly submitting even unto the Death of the Cross, all which had been exactly foretold by the prophets. Though it happened not after the common manner, but was attended with such dismal darkness and terrible Earthquakes. Insomuch that a Heathen Philosopher at that Instant declared, that *either the God of Nature suffered, or the world was at an end.* But he could not long rest under the power of the Grave, but as a Victorious Captain breaking the bonds of Death, he lead Captivity Captive in spite of the Malice of his Enemies who set a Guard upon him; for as we have it, *Mat. Chap. 28. ver. 1, 2, 3, 4, 5, 6. In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary, to see the Sepulchre*

and behold there was a great Earth-quake, for the Angel of the Lord descended from heaven, and came and rolled away the stone from the door and sat upon it his Countenance was like Lightning, and his raiment white as Snow, and for fear of him the keepers did tremble, and became as dead men, and the Angel answered and said unto the women, fear ye not, for I know that ye seek Jesus which was Crucified, he is not here, but is risen as he said, come se ye place where the Lord lay.

Nor is this the only warrant of his Blessed Resurrection, but we have it confirmed by all the Evangelists and Apostles as being seen of them several times afterwards, nor will it be less than impious and Atheistical for any to make the least doubt or scruple of it. But to proceed; after our blessed Lord was Ascended up into Heaven he was not unmindful of the Promise he had made to his Disciples while he was with them upon Earth, of sending the Comforter to teach and guide them in the way of Truth: That Holy Spirit without whose Divine Assistance all their Preaching had been vain, for although *Paul may plant and Apollos water, yet 'tis God that gives the increase.* For as our Blessed Lord had declared to his Disciples a little before he Ascended to take his place at the right hand of his Father, God Blessed for evermore. When they were asking him about Times and Seasons, he told them, it was not for them to know the Times and Seasons, which God had put in his Power. But ye (said he) shall receive power after that the Holy Ghost is come upon you, and ye shall be Witnesses unto me, both in *Hierusalem*, and in all *Judah*, and in *Samaria*, and unto the utmost Parts of the Earth; *Acts chap. 1.*
ver.

ver. 7, 8. Nor did the Holy Jesus delay to send the Holy Spirit, as he had promised : For as we have it, *Acts Chap. 2. ver. 1, 2, 3.* and when the day of Pentecost (which with us is called *Whitsunday*, being just 10 days after *Ascension-day*) was fully come, they were all with one accord in one place, and suddenly there came a sound from Heaven, as of a rushing mighty Wind, and it filled all the house where they were sitting, and there appeared unto them Cloven Tongues like as of Fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to spake with other Tongues, as the Spirit gave them utterance. Thus being prepared (as a Giant refreshed with Wine) to run the Glorious Race and send their sounds unto the utmost Ends of the Earth, they spared not to Lift up their Voices like a Trumpet, to make known the Will of the Lord, and preach the glad Tidings of the Gospel which was so lately sealed with their great Master's blood ; and now they began to speak with divers Tongues, as the Spirit gave them utterance to the Confounding and Amazing of all that heard them : Nor were their words common words, or empty Air, but of such Power and Efficacy that they made deep impressions in the hearts of most that heard them, so that they were in doubt and amazed, saying to one another what meaneth this, *Acts Chap. 2. ver. 12.* Such mighty operation has the Divine Spirit in the hearts of Men that at that instant by the preaching of St. *Peter* 3000 were added to the Church, and not only added, but continued steadfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread and of Prayer, *Acts Chap. 2. ver. 42.*

And

And thus much for the Introduction, to shew in what State our Blessed Lord settled his Church which all Ages, Mauger the Malice of Men or Devils, has Continued and will Continue unspoted and unpolluted even to the End of the World, it being the Vine that his own right hand has planted, it will flourish in spite of all the wild Boars of the Forrest that strive to root her up, or the little Foxes that would pluck off her tender Branches. Though superstition or Atheisme strive to trouble the streames the fountain will still be kept clear and unpolluted.

And now since the great Harvest is begun I shall by the Assistance of God's Divine Grace, give the Reader an Account of the faithful Labourers that have laboured therein, and all along carried the glorious work even from the Time of our blessed Saviour to these our days. And first to begin with the blessed Apostles who, valiantly and courageously following the Example of their blessed Master, sealed their Testimonies with their Blood, being basely and inhumanely murdered, and massacred by such Tyrants and cruel Villains as the Powers of Darknes could raise up.

The Life and Martyrdom of St. **PETER** *the Apostle.*

First I shall begin with *St. Peter*, that great Apostle of the Circumcision, who so long and earnestly laboured for the Conversion of the *Jews*, whose obstinacy had before drawn Tears from the Eyes of his Blessed Lord and Master, when he wept over it with, *O Jerusalem, Jerusalem, hadst thou but known even in this thy day the things that belonged unto thy peace, but now they are hidden from thine eyes, &c.*

But to begin first with the place of his Birth, which was *Bethsaida* in the upper *Galilee*, antiently belonging to the Tribe of *Nephali*, vulgarly called *Galilee* of the *Gentiles*, which is now reduced (though formerly a famous City) into certain small Cottages, and remains only famous to Posterity by reason it was the Birth-place of this great Apostle.

The exact time of his Birth, notwithstanding the conjectures and guesses, that have been made by divers Learned Men, remains as yet undecided; or as we may say altogether uncertain; by Reason what has been hitherto argued as to that point, has been only conjectural, and not firmly grounded upon any warrantable Authority. Most of the Fathers, that have written about the time of his Birth, take their ground from the Birth of our Saviour, by reason *St. Peter*, at what time our Blessed Lord called him to be one of his Disciples,
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was not only Married, but lived in a settled state: therefore they judge he could not be less than 10 years elder than his Master ; or according to *Stenge*, who builds his Foundation upon *Bellarmino*, he was born in the Eighth year of *Octavius Augustus*, and in the 20 of King *Herod* which was about 17 years before the Birth of our Saviour.

His Father was *Jonah of Bethsaida*, and he being Circumcised according to the Jewish Law, had the name of *Simon* or *Simeon* given him at his Circumcision ; to which our Saviour added the name of *Cephas*, which in the Syriack Language, then very much used among the Jews, signifies a Stone, or as the Greek renders it *πέτρος*, a Rock ; which has occasioned many to believe that from that Inference our Saviour expressed himself, *upon this Rock will I build my Church*, that is, upon *Peter's Faith, Constancy, and the Gospel* he was to Preach. And from the Alteration of his name, or rather addition, at such time as he came to be our Saviour's Disciple, the Popes have taken occasion to alter their's at what time they come to the Papacy. His Brother was *Andrew* the Apostle, nor is it known which of them was the elder. He was a Man of small Education when he was chosen by our Saviour as a Disciple, but was soon after instructed by the Fountain of all Wisdom and Learning, even the Holy Spirit.

Having proceeded thus far, I shall not think it amiss to give the Reader a Description of the Person of this famous Apostle (passing over for the most part such passages of his Life, as are found in Sacred Writ, to be more Brief in this our purpose) according as he is described in Ecclesiastical History.

story. And first, as *Nicephorus* declares, he was somewhat slender, of a middle size, but rather inclining to Tallness; his Complexion very pale and almost white; the Hair of his Head curled and thick, but very short, though *St. Hierom* informs us (as he has it out of *Clemens* his Periods) that he was exceeding Bald, which might probably enough be, in his declining Age; his Eyes black, unless some small specks of Red, which many of the Fathers have attributed to his often weeping; his Eye-brows very thin; his Nose long, though at the end broad or flat. And thus have I described the outside of this Admirable Man, according as it has been derived down to Posterity by such as lived in his time, and had often converse with him and now since the outside is described; it will not be amiss to give a short description of his Temper, and the Internal Faculties of his Soul. First then, He was Eager and Fierce, Witness his encountering the Guard of Souldiers that came to apprehend his Lord, and at that time cutting off the Ear of the High Priests Servant; his forwardness to speak, and to return answers, though sometimes to the endangering his Life, yet withal Courteous and Humble; for when *Cornelius*, being overjoyed with the Vision of him, would have received him almost with Divine Adoration, he forbid him, telling him he was but a man subject to the Passions as other men. With how much Candor and Modesty did he treat the Inferiour Rulers of the Church, insomuch that he upon whom such Honours have been heaped in all Ages, styles himself no greater than their *Fellow Presbyter*. How earnestly did he Labour to win Souls to Christ? and with what Resolution

Resolution and Bravery did he tell the *Sanhedrim* which had Sentenced and Condemned him, that they and their Fellows were Guilty of his Murder? and that they could not possibly be saved by any other means than by the Blood of *Jesus Christ* whom they had Crucified? How do we all along hear of his earnest Exhortations to such as were left to Rule and Govern the Church in his absence, to be careful in their Charge as to the Care of Souls? Nor was this in his mean Capacity, but when he sat Bishop of *Antioch* in which he continued the space of nine years, greatly propagating the Gospel; as likewise in his Travels into the Western parts of the World, after many tedious Journeys, he at last came to *Rome*, but we find not by any well grounded Authority that he sat Bishop of that See 25 years, as the Doctors of that Church would have it; nor indeed that ever he was Bishop *Rome*, though the Popes have all along derived their Power or Succession from him: But that he was at *Rome*, and suffered there under *Nero*, most of the Writers of Ecclesiastical History Accord, as I shall more fully demonstrate hereafter.

That he was Married, we have *St. Paul's* word for it, he telling us, that *one Cephas* (which was undoubtedly *Peter*) went about leading with him a Wife and a Sister; and as it is recorded by several of the Fathers, a Daughter; and as *Clement Alexandrinus* tells us, that when *St. Peter* beheld his Wife going to her Martyrdom he exceedingly rejoiced, calling to her aloud, and charging her to be mindful of our Lord. And thus much of his being Married.

When

When he was at *Rome*, he prophesied the destruction of *Jerusalem* and the *Jewish Nation* by *Vespasian* : But about that time the Persecution growing hot against the Christians, especially upon *Nero's* return from *Achaia* in great Pomp, he at that time resolving to glut himself with Innocent Blood, caused several thousands of the Christians to be shut up in Prisons, and amongst the rest *St. Peter*, for whose preservation the Prayers of the Christians were still put up to Heaven many of the chief of them who could gain Access perswading him earnestly to make his escape, alledging that the preservation of his Life would be greatly useful to the Church. The which (after many denials) he attempted by getting over the Wall, which being effected, and he coming to the City Gate, is there said to meet our Lord, who was just entering the City, when knowing him he asked him *Lord, whether art thou going?* from whom he received this Answer, *I am come to Rome to be crucified a second time.*

By which answer *St. Peter* apprehending himself to be reprov'd for endeavouring to fly that Death which was allotted him, and that our Saviour meant he was to be Crucified in his Servant, he returned again to the Prison and delivered himself into the hands of the Keeper, and so continued till the day of his Execution, with great chearfulness : When having saluted his Brethren, and especially *St. Paul*, who was at that time his Fellow-Prisoner. He was led to the top of the *Varican* Mountain, near the River *Tiber*, about three Furlongs without the City and there Crucified with his Head downwards ; it being his own desire so to dye, alledging that he was unworthy

to suffer after the same manner that his Lord and Master had suffered, and so *having run the race that was set before him, he (undoubtedly) obtained the reward layed up for him in the Highest Heavens.* And thus having briefly run over the **Life** of this great Apostle, I shall proceed to **St. Paul** who fell by the Commandment of the same bloody Tyrant, and if not on the self-same day yet within a very short time after.

The Life and Martyrdom of St. PAUL the Apostle.

NOtwithstanding the Church does not reckon *St. Paul* amongst the twelve Apostles, yet through the Assistance of Gods Holy Spirit after he was Miraculously Converted, he so earnestly laboured in preaching the *Lord Jesus and him crucified*, both to the *Jews* and *Gentiles* (even to the Jeopardy of his Life) that he is worthy of a name and place equal to any of them.

He was born at *Tarsus*, one of the Capital Cities of *Cilicia*, a place much famed for Learning; In-
somuch as *Strabo* tells us that *Julius Caesar* made it a Roman Municip, or Free Corporation all the Inhabitants thereof having the same priviledges as the Citizens of *Rome*, which were likewise confirmed to them by *Augustus Caesar* who succeeded him in the Empire.

His Parents were *Jews* of the Seed of *Abraham*; which he expresseth when he says, he was a *Hebrew of the Hebrews*, that is, that all his Ancestors had lineally descended of the *Jewish* Race, and not entered in by the way of *Profelytisme*; and that he was of the Tribe of *Benjamin*, is affirmed by the several of the *Jewish Rabbins*. As for his Calling, he was a Tent-maker, though, as himself declares, instructed in all the Learning and Customs of the *Jews*, being brought up at the feet of *Gamaliel*, a Learned *Rabbin* or Academick, who taught and instructed Youths: the Hebrew word rendering it either *at the feet* or *under his Tuition*.

His first Name was *Saul*, the which he continued till the time of his Conversion in his way to *Damascus*.

In the beginning of his Life we find nothing memorable, but when he grew up to manhood he became a great Persecutor of the Christians; and the first time he is mentioned in Holy Writ, is when he held or looked to the Cloathes of such as Stoned the Blessed Proto-Martyr *St. Stephen*, after that he continuing to breath out threatenings against the Church, procured Letters or a Commission, as the Hebrew renders it, from the *Sanhedrim* or *Jewish Council*, in which the High Priest was wont to sit Chief Judge, empowering him to bring such as he found preaching in the name of *Jesus*, bound to *Jerusalem*. But Lord! whilst he was on his Journey, in order to his persecuting this wicked design, *A light from heaven shined round about him; insomuch that he fell to the Earth, and heard a voice saying, Saul, Saul, why persecutest thou me, &c.* After the heavenly Apparition was departed, he, in obedience to what

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he had been commanded by that Sacred Oracle, Journeyed on towards *Damascus* : but so blind, that his Servants were obliged to lead him. When he came there he prayed, till *Ananias*, a devout Christian, came to him and restored his sight, at which all his thoughts were changed : for whereas he some few days before had breathed out Persecution against the Church, so now, on the contrary, he joyned himself to it, *and began to preach boldly the Lord Jesus* ; at which the Jews, being exceedingly incensed, sought to lay hands on him, and to destroy him : but God, who had made him *a chosen Vessel to bear his name before the Gentiles*, delivered him out of their hands. From *Damascus* he came to *Jerusalem*, and there essayed to joyn himself with the Brethren : but they knowing what manner of man he had formerly been, did not only fear to joyn with him, but in all likelihood did what they could to avoid him; until they were certified, by one of their fellow Apostles, that he had seen the Lord Jesus in the way ; and that he was not only Converted, but had openly and boldly Preached the Gospel.

By this means, being received into their Fellowship, he in a short time became their cheif speaker : being a man of an exceeding ready Wit, as it appeared when at sundry times he was brought before *Felix* the Governour, *Festus* his Successor, and King *Agrippa*. There we see how he confounded the Orator, baffled all his Accusers ; Insomuch that they could charge him with nothing but his Religion in General, as not daring to venture upon any particulars, least he should have proved it out of the Law of *Moses* ; as he did Christ to be the Messia, foretold by all the Prophets ;

Prophets ; when from Morning till Night he disputed about the verity of the Gospel which he Preached. But well perceiving that the Governour was rather inclined to favour the People, than to do Justice, he thought it most convenient to Appeal to *Cesar*, which was a usual Custom and due Priviledge to such as were either *Romans* or free of *Rome*. Whereupon he is sent to *Rome*, when on the Coast of *Melita*, now *Malta*, in the *Lybian* Sea, between *Syracuse* and *Africa*, the Ship suffered Wrack; yet God gave him not only his Life, but the Lives of all that were with him in the Ship. When he came on shore, he was kindly received by the Barbarians, who, when they had seen him shake of the Viper, that fastened to his hand, and thereby receive no hurt ; they sayed amongst themselves, he was a God. Here he wrought many Miracles, by which he Converted a great number of the Inhabitants to the Faith, and especially *Publius* the Chief Officer, or Governour of that Island, whose Father he had restored to health being at the point of Death ; who afterward, as many of the learned affirm, was Bishop of *Athens*, and suffered Martyrdom.

From this Island, after 3 months stay, he with the rest were put on board the *Castor and Pollux*, a Ship of *Alexandria*, bound for *Italy* ; which, putting in at *Syracuse*, there stayed 3 days ; from thence they sailed to *Rhegium*, and so to *Puteoli*, where St. Paul found many Christians staying amongst them, the better to confirm them, for the space of Seven days ; and from hence departed for *Rome*.

At the news of St. Paul's Approach he was met by a Troop of Christians, above 50 Miles from the

City, who still increasing, as he came nearer, they brought him into *Rome* as it were in Triumph : where, when he came, he found such favour at the hands of the Captain of the Guard, that he only confined him to his own house, and set one Soldier to watch ; who was appointed rather to waite upon him, than to secure him.

He had not long continued there before he was brought before *Nero*, who then sat Emperour ; where he so well acquitted himself that he obtained his Liberty, and lived free in a house of his own, for the space of 2 years, Preaching the Gospel of Christ boldly in the City, and confirming many in the Faith : Converting not only those of the meaner sort, but those of Rank and Quality. As one *Torpes* a cheif Officer in the Emperours Court, who afterward suffered Martyrdom ; as likewise *Nero's* Cup-bearer, and others : but above all *Poppæa Sabina* an exceeding Beautiful Lady, and Concubine to *Nero* ; which so enraged the Brutish Emperour that he resolved the Apostle's death, which in a short time he compassed : for as *St. Chrysostome* relates, when *Nero* found the Lady devoted to a strict and chaste Life, and that she would by no means consent any farther to his lude Desires, he sent for *St. Paul*, and calling him Villain, Impostor, and wretched perverter, he caused him to be cast into Prison, whence he wrote to the Lady to perswade her to continue stedfast in a Chast and Virtuous Life ; for which the Tyrant commanded he should be put to death.

How long he continued in Prison, after Sentence, is uncertain ; but the day of his Execution soon came : but what his preparatory treatment was, whether he was Scourged, as Malefactor

were

were wont, in order to their Death, is not known. As a *Roman* Citizen by the *Valerian* and *Porcian* Law he was exempted from any such Ignominious and Infamous punishment, though by the Law of the 12 Tables Notorious Malefactors, condemned by the *Centuriate* Assemblies, were first to be scourged and then put to Death. And, as *Baronius* informes us, that in the Church of St. *Mary*, beyond the Bridg in *Rome*, two Pillars are yet to be seen, to which St. *Peter* and St. *Paul* were bound, and scourged, before their Executions.

As our Apostle was lead to execution, he is said to have Converted 3 of the Soldiers who guarded him thither ; which the Emperour hearing commanded that they should be put to death : St. *Paul* being come to the place appointed for his Execution, which was near the *Aqua Salvia* 3 miles from *Rome*, after he had exhorted such as came to see the Tragedy performed, to Repentance, and recommended his Spirit into the hands of his blessed Lord and Master ; he kneeling down had his head stricken off with a Sword ; which by the *Romans* was counted the noblest death, and only allowed to such, as were either Citizens, or free of the City.

St. *Chrysostome* declares, that his chearful submitting to Death, and his constant courage till the last, was a means not only to Convert his Executioner, but several others who afterwards suffered Martyrdom, for the Faith of Christ. He was Executed, as far as can be gathered, in the 68 year of his Age ; and farther 'tis said, that when his head was stricken off, Milk instead of Blood flowed from the Wound, and thus this great

Apostle after he had preached the Gospel to the Gentiles, and either in Person, or by his Epistles visited most of the known World, and, as *Theodoret* tells us, in the Isles of the Sea, (whereby he undoubtedly means *Brittain*) he received first the Crown of Martyrdom, and then the Palm and Crown of Glory.

He was buried in *via Ostiensis*, about two miles from *Rome*, over whose Grave, about 318 years after *Constantine* the Great, at the request of Pope *Sylvester*, built a stately Church, and endowed it with many rich Gifts and Priviledges; which afterwards was plucked down by the Emperour *Theodosius*, and rebuilt more stately than the former.

As for his Person, he was low of Stature, and somewhat stooping, his Complexion fair, his Countenance grave, his Head small, his eyes carrying a kind of Beauty in them, his Eye-browes a little hanging over, his Nose long, but gracefully bending, his Beard thick, &c.

And thus having done with this blessed Apostle I shall proceed to the next, viz. *St. Andrew*, who, after he had run the Glorious race that was set before him, patiently submitted to the death of the Cross, following the Steps of his Glorious Master; who went before to prepare a place for those, that love him, and become obedient to such rules, and precepts, as he has set down for our Instructions.

The

The Life of St. ANDREW *the Apostle.*

AS for the Place of this Apostle's Birth, as we find it in Holy Writ, it was *Bethsaida*, a City of *Galilee*, standing near to the Lake of *Genesareth*, his Father being a Fisher-man, and he Brother to *Simon Peter*; but which was the eldest remaines as yet undetermined. He with his Brother labouring in that Calling, till such time as our Saviour took them to be his Disciples, and made them Fishers of men. But at first he stayed not long with our Blessed Saviour, but returned home, and betook himself to his former Calling, untill such time, as our Saviour found him and his Brother Fishing upon the Sea of *Tiberias*, and convinced them of their Unbelief, by the exceeding draught of Fishes; whereupon they left all and followed him: And therefore he is numbred amongst the twelve that our Saviour took, as his immediate Witnesses against the World, continuing all along with him, till such time as he was Apprehended in the Garden; and then, most probably, fled with the rest, according as had been foretold by the Prophet, *I will smite the Shepherd, and the Sheep shall be scattered.*

After our Blessed Lord was Ascended, and the Holy Ghost had, in its miraculous Power, been plentifully shred upon the Apostles, he departed for *Scythia*, and there Preached the everlasting Gospel, Converting many of those wild and Bar-

barous People to the Faith, and true Belief of the Gospel ; Preaching as he went through *Cappadocia*, *Galatia*, *Bithynia*, and all along by the *Euxine* Sea, gaining many Profelytes, notwithstanding the Savageness of those, who inhabited those parts, who were formerly wont to Sacrifice Strangers, and drink out of their Skulls : And passing on he came to *Sinope*, the Burial-place of King *Mithridates*, where it is said he met St. *Peter*, and there they both taught the People ; (And further 'tis added, that the Chaires, wherein they were wont to sit, being of white stone, are there extant to this day). But the Inhabitants of the City being *Jews* for the greatest part did what they could to oppose the Apostles Doctrine. So that setting upon the house wherein St. *Andrew* was, they attempted to put fire to it, but, however they were deterred from that, they caught the Apostle, and used him in a most Barbarous manner, till supposing him dead they dragged him out of the City ; But within a while he coming again to himself Re-entered the said City, and by several Miracles so wrought upon them, that then they began more stedfastly to hear him Preach, which he continued for some time. But the Devil, that Enemy to the Progress of the Gospel, soon stirred them up against him the second time, whereupon he departed to *Amyzon*, and thence to *Trapezus*, thence to *Neo-Cesarea*, thence to *Samosata* ; where having puzzled and confounded the Wisdom of the Philosophers, he designed to visit *Jerusalem*, which he effected, When returning thence, he travelled through many Provinces Preaching the Gospel till such time as he came to *Byzantium* now *Constantinople* ; wher he instructed them in the know-
ledge

ledge of Christ, and caused a Church to be founded for Divine Worship, ordaining *Stachys* (whom *St. Paul* calls his Beloved *Stachys*) for Bishop of that City, when leaving all things in good Order, he took his Journey through *Thracia*, *Macedonia*, *Thessalia*, *Achaia*, and as some affirm *Epirus*; and having planted the Gospel in many places, he came to *Patra*, a City *Achaia*, where he sealed his Testimony with his blood.

For as it is mentioned by *Philastrinus*, who lived Anno 380, he going thither at what time *Ageas* a wicked Pagan being Pro-Consul, he Converted a great number to the Faith; which the Pro-Consul perceiving, waxed exceeding angry, and used both Threats and fair means to stay the progress of the Gospel, though all in vain; which increased his anger so far that he caused the Apostle to be brought before him, demanding how he durst pervert (as he called it) the people from their Antient Worship? who with an undaunted Resolution told him, that he taught them the right way to Everlasting Happiness; and that they having been brought up in Superstition and Idolatry, it was now high time for them to embrace saving Knowledge, and the Light of the Gospel. At which the Pro-Consul derided the Apostle as an Innovator and Propagator of *that Religion, whose Author the Jews had infamously put to death upon a Cross*. Whereupon the Apostle began to declare the infinite Love of our Lord, that he would vouchsafe to come down from Heaven, and by taking our Nature upon him, suffer Death for Lost and undone Man, and that there was no other name under Heaven, by which any could be saved but by the Name of the Lord Jesus. Upon this the Pro-Consul

Consul growing more enraged, told him, that let who would believe it, as for his part he would not, and that if he (meaning St. Andrew) would not do Sacrifice to the Heathen Gods, he should dye upon that Cross, which he had preached, and so much Extolled. To which he replied, *that he did Sacrifice every day to God the Creator of the world and all things therein, yet not with fiery Sacrifices or bloody offerings, but in the Sacrifice of the Immaculate Lamb of God, who made himself an Offering for the atonement of the sins of the World.* Upon which the Tyrant commanded him to Prison, which so troubled the People that had not the Apostle perswaded them to Patience and Meekness they had Mutined.

The next day he was again brought into his Presence who then began by many flattering Devices to perswade him not to destroy himself but live with him and enjoy the Pleasures of Life. Upon which the Apostle told him, that if he would Renounce his Idolatries and Embrace the offers of the Gospel, he should have Eternal Life which was far exceeding what could be elsewhere expected; when as the Pro-Consul told him plainly, that the reason why he urged him to Sacrifice to the Gods was, that by his Example such as had fallen off might again return to the Antient worship, telling him that otherwise he should suffer the exquisitest Tortures that could be invented and that he should be Instantly Crucified. To which the Apostle replied, that now he saw it but in vain any longer to discourse with or perswade him to Repentance, he being hardened in his own folly and blindness; and that for his threats he had no regard to them, nor did he fear
the

the utmost Tortures that he could invent as knowing he should find the better acceptance at the hands of his Lord and Master, the more he suffered for his sake. Upon which he was Condemned to be Crucified; and that which the rather induced the Pro-Consul so to do, was, for that he had Converted his Wife *Maximilia* and his Brother *Stratocles* to the Christian Faith, upon his having cured them of several desperate Distempers, with which they were afflicted.

When he was Condemned, the Pro-Consul ordered him to be Scourged; and as he was going to be Crucified the People cryed out, he was a good and just man; yet he was fastened upon the Cross with Ropes, that he might be the longer dying, the Cross being two beams set in the fashion of the Letter X. From this Cross, after he was fastened to it, he Preached to the People for the space of two days; and by his admirable Patience, Courage and Perseverance, Converted many to the Faith. During his hanging there, great sute was made to the Pro-Consul for his Life, but our Apostle desired them not to Interceed for him, *for that he was greatly desirous to be dissolved, and to be with Christ.* Praying earnestly to Heaven that he might at that time finish his Race, and be Crowned with Martyrdom: And so it happened, for he there gave up the Ghost; his better part Ascending to his Masters Joy. After which, his Body being taken down, was Embalmed at the Command of *Maximilia*, whom he had Converted, and afterwards layed in a Stately Tomb prepared for that purpose; where it continued till the time of *Constantine* the Great, and

and was at his Command brought to *Constantinople*, and buried there in the Great Church which he had founded to the Honour of the Apostles.

And thus much for *St. Andrew*, for whom the *Scots* for many Ages past have had such Veneration, that they Stiled him the Patron of their Country ; bearing his Cross in their Standard : and, during the time that Popery overspread that Kingdom, payed Divine Adoration at his Shrine, and invoked his Aid upon all Occasions.

The End of the LIFE of **St. ANDREW.**

The

The Life and Martyrdom of St. **JAMES** *the Great Apostle.*

ST. *JAMES*, surnamed the Great, either in respect of his Age, for the better distinguishing the two Apostles of that name, or for some peculiar Favours our Lord bestowed upon him above the rest. By Birth he was a *Galilean*, but of what Town is uncertain ; his Father was *Zebedee*, he being by Trade a Fisherman, being nearly related to the Mother of our Lord : This was he who, together with his Brother, left their Father in the Ship, and followed Jesus ; not long after which he was called from the Station of an Ordinary Disciple to the Apostolical Office, and not that alone, but often honoured with extraordinary and peculiar Favours, above the rest ; he being one of the 3 whom our Lord usually made choice of to admit to the most private Transactions of his Life. As, with *Peter* and his Brother *John*, he was taken by our Saviour when he raised *Tairus's* Daughter to Life, as likewise a Spectator of our Saviour's Glorious Transfiguration upon the Mount, and was with him in the Garden, at the time of his Passion ; as likewise all along upon any Extraordinary occasion. This was one of the Brethren whose Mother asked, for them of our Saviour, *that one might sit at his right hand, and the other at his left, in the Kingdom of Heaven.*

After

After our Saviour's Ascension, *Sophronius* tells us, he Preached to the dispersed Jews ; which can be meant of no other than such, as, for fear of the Persecution, had seperated themselves, that is the Christians; who upon the Death of St. *Stephen*, fled from their Habitation, as in many places Ecclesiastical History makes mention : But the *Spanish* Fathers alledge, and greatly contend, that he, after he had preached the Gospel in *Judea*, and *Samaria*, came into *Spain*, and other Western parts, and there continued preaching for a long Season. Some will have it, that he came from thence into *Britain*, *Ireland* and other Islands of the Sea ; and after having appointed such Disciples, as he thought most convenient to carry on the work he had begun, he returned to *Jerusalem*.

Of this no Antienter Writers, than such as lived in the middle Age of the Church, give us any Account ; when as 'tis mentioned by *Isidore*, the Breviary of *Toledo*, an Arabick Book of *Anastasi*us Patriarch of *Antioch*, concerning the Passion of the Martyrs, as likewise several others after them : But *Baronius* himself, does not much credit what they have written, though he raised some Arguments to make it plausible, the Apostle might take such a Journey, though few believe, that the length of time, between his first departure from *Jerusalem* to the time of his Martyrdom, could well permit it ; but to leave that to the Judgment of the Reader I shall proceed.

Herod Agrippa, Son to *Aristobulus*, and Grandchild to *Herod* the Great, having, by his insinuating into the favour of *Claudius*, the new Emperour, Successor

Successor to *Caligula*, obtained an Inlargement of his Dominions ; he came from *Rome* to take possession of the same, and being very zealous for the Jewish Religion, seldom suffering any day to pass wherein he was not present at the Sacrifice, being very desirous, at his Entry upon his additional Sovereignty, for the better ingratiating himself into the Hearts of the People, he could see no readier way to Effect it, than by persecuting the Christians : A sort of men whom he well knew the Jews exceedingly hated, as professing a Novel and upstart Religion (as they termed it) which was quite contrary to the Mosaick Institutions. Hereupon he caused a great number of Christians to be Imprisoned , and Amongst the rest our Apostle, who, Maugre all his Malice, when the Persecution raged most, Taught and Confirmed such as were wavering.

A short time after his Imprisonment Sentence of Death was passed upon him ; and as he was led to the Place of Execution, according to *Clemens Alexandrinus*, the Souldier or Officer who guarded him to the place of his Martyrdom ; or as *Suidas* will have it, his Accuser being Convinced, by the Courage and Bravery of the Apostle, in his chearfully going to his Death, came and fell down before him, asking Pardon for what he had done ; upon which the Blessed man raised him from the ground, embraced, and kissed him, saying, *Peace my Son, peace be to thee, and a pardon of thy faults* : Whereupon, before all the Assembly, he openly Confessed his Conversion, declaring the Christian Faith to be the only means of Salvation, declaring that he was ready to dye for the

the same : which accordingly he did, they being both beheaded at the same time.

But as for the Tyrant, he lived not long after ; for coming into the Theatre, in glorious Apparel, to make a Speech to the People, on *Cæsars* Birth-day, they shouted, and fayed, *it was the voice of a God, and not of a man*, which was soon disproved ; for, at that very moment, Divine Justice overtook him, and he was eaten up with Wormes.

As for the Body of our Apostle, it being Interred near *Jerusalem*, was from thence brought into *Spain*, and there said to do many Miracles : but what Credit is to be given to that, I leave to the Readers Judgment.

The

The Life of St. JOHN the Evangelist.

ST. JOHN was younger Brother to St. James, by Birth a *Galilaan*, Son to *Zebedee* and *Salome*, by Trade a *Fisher*, as we find him noted in Holy Writ, being called at the same time that his Brother was and is noted as youngest of all the Disciples. To this Disciple it was that our Saviour said, *if I will that he shall tarry till I come*, &c. he also it was that leaned upon his Bosom, and had the Honour to wait upon him in the Hall, when he was Condemned, as also at the place where he suffered, and to whom our blessed Lord bequeathed the care of his Mother. At the first News of our Saviour's Resurrection from the dead he, accompanied with St. Peter, ran to the Sepulchre, and he it was that first gave notice of it to the rest of the Disciples.

A while after we find that as he and Peter were preaching, they were cast into Prison, but being released by the *Sanhedrim*, they were chosen by all the Apostles to go down to *Samarina*; where meeting *Simon Magus*, they confounded his false Miracles; and not long after the Apostles dividing the Provinces amongst them, *Asia Minor* fell to his Lot, whither (after the death of the Blessed Virgin) he went and preached the Gospel in many Cities, as in *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, *Laodicea*, and others; and now coming nearer to *Rome*, and preaching the Gospel,

he was accused to *Domitian* (that great Persecutor of the Christians) that he was an eminent Affector of *Athelline*, and a publick subverter of the Religion of the Empire, whereupon the Tyrant sent an expresse Command to the Proconsul of *Asia*, to send him bound to *Rome*; which being done accordingly he was doomed to be put into a Caldron of boiling Oyl, in which, when he was entered, he stood for many hours unconcerned, nor any ways hurt, as *Tertullian* has it, which so amazed the Tyrant that he gave order he should be taken out: but that Miracle not in the least prevailing with him he banished him to the Isle of *Parmos*; a disconsolate Island in the Archipelago, where he remained several years. There it was he wrote his *Apocalypse* or *Revelations*, wherein by frequent Visions and Prophetical representations, he had a clear prospect of the state and condition of the Church through all Ages which certainly was not the least token of our Saviour's Love towards him: nor could it have been more suitable at any time; for then he was in a Melancholy retirement, shut up from all Exercise or Converse, it being rather a Prison than an Island not being able to boast of any comfort but such as he received from heaven.

A Story there is, but as for the Truth of it I shall no way assert, that a hand remains to this day in a Monastery of Greek Monks in that Island, having large Nails upon its Fingers, which as fast as they pare them grow again; which, as *Bellon* in his Observations relates, is by some affirmed to be the same hand with which *St. John* wrote his *Revelations*, and that the *Turks* will have it to be the hand of one of their Prophets. But enough of this.

After

After the Death of *Domitian*, *Cotceius Nerva* succeeding him in the Empire he revoked many of his wicked Edicts, recalling such as he had banished; of which Indulgence *St. John* taking the advantage, left *Patmos* and returned again to *Asia* his antient charge, but chiefly his fixed seat at *Ephesus*, where he had left *Timothy* as Bishop or President, who during his Absence had been Martyred by the People for perswading them against their Heathenish Rites, Feasts and Sports. *St. John* (as *Nicephorus* reports) being arrived, caused several small Churches for Divine Worship to be erected, such as were consistent with the poverty of the persecuted Christians, and that after he had settled the Affairs of the Provinces at the request of the Bishop of *Asia*, he wrote his Gospel, tho' some will have it that he wrote it in the Isle of *Patmos* during his confinement there.

According to the best account that Sacred History gives us, he lived till about the beginning of *Trajan's* Reign, and then being about 98 or 99 years old he died. Yet *Chrysostom* will have it, that he lived 120 years, and that being 100 when he wrote his Gospel he lived 20 years after; of the same Opinion is *Dorotheus*, but this seems somewhat improbable; for according to this Account he must have been 30 years of Age when he was called to be a Disciple, when all that write of him affirm him to be the youngest of all the Apostles. He dyed said the Arabian (as *Krispen* has it in the Lives of the 4 Evangelists) in the expectation of his blessedness, from which he infers that he dyed peaceably, and not a violent Death; although *Theophylact* and others (but without any warrant) do conceive that he died a Martyr, their opini-

on being only grounded upon the words of our Saviour when he told him and his Brother they should indeed drink of the cup whereof he drank and be Baptized with the baptism wherewith he was baptized, but &c. Yet St. Hierome will have it expounded another way, which is that all though he did not suffer by Execution, yet he being put into boiling Oyl, Banished and Persecuted, he ought to be accounted a Martyr, and that probably our Saviour meant such like Calamity by the Cup, &c.

Many there are likewise who have cherished a fond Opinion that he never dy'd, but rather that he sleeps in his Grave; alluding to the words of our Saviour upon Peter's inquiry, *If I will that he tarry till I come, what is that to thee?* John chap. 21. ver. 23. Others say, that having commanded his Grave to be dug, he went into it, and ordered such as went with him to fasten down a great stone upon the same, and come the next Morning and look into it, which they did, and found nothing there but the Grave-cloaths, from which, as Nicephorus relates they concluded he was Ascended, he having intimated some such thing before his lying down. It is farther related that the dust upon his Grave bubbles up, which some affirm is by reason of his Breathing; and that Manna or sweet Perfume-like Flower is duly cast out. But these I suppose are only Monkish Stories to amuse the Ignorant, and since we have no certainty of any such thing from any warrantable Author, I shall not trouble the Reader any farther in relating them.

The

The Life of St. PHILIP the Blessed Martyr.

ST. PHILIP was born at *Bethsaida*, a Town or City near the Sea of *Tiberias*, it being likewise the Birth-place of *Andrew* and *Peter*, as is afore recited. As to his Calling and Parents Holy Writ is altogether Silent, that he was brought up in Learning, and well skilled in the *Mosaick Law*, is not only the Opinion of *Theophrastus*, but several others. That he was the first that actually as a Disciple followed our Lord, is certain; for although *Peter* and *Andrew* were first called, yet they returned again to their Trades, continuing at them, for the space of a year before they entered themselves under his Banner: And now the Prophetick time being expired, at the end of which the Messiah was to come, he was looked for by most of the Jewish Rabbins; but they, through their misunderstanding, being blinded, as supposing he should descend from heaven attended with Hierarchies of Angels, did not imagine he could be shrouded under the disguise of Flesh and Blood; wherefore that he might work out the Redemption of Mankind, he rather chose the mean and poorer sort of Men than the Rich and Mighty.

No sooner had Religion taken Possession in the Mind of this Apostle, but he sought for others of his Friends, and especially *Nathanael*, a Person of great Eminency, to whom he imparted the glad Tidings

Tidings of his having found the Messiah, and immediately conducted him to him.

After his Call to the Apostleship, no great matter is recorded of him in Sacred Writ; only we read that he Converted the Eunuch belonging to the Queen of *Aethiopia*, and that he was Miraculously taken up by the Holy Spirit and carried (through the Air past doubt) to another place. To Philip it was that our Saviour propounded the Question, *What they should do for so much bread in the Wilderness, as would suffice so many thousands as were present?* John chap. 6. ver. 5. It was with him that our Lord discoursed (before the Eating of the last Paschal Lamb) in Relation to himself. To him it was that the Gentile Prophyets, who were desirous to see our Saviour, addressed themselves. It was he likewise that desired our Saviour to shew him the Father, and was reprov'd for his Ignorance in not understanding the foregoing words of his Lord and Master, who told him that he was the Image of his Father, and that what he did was by his appointment, and that the Miracles that he had wrought were sufficient to convince him, that he was sent by the Father.

When our Apostle came to have his Portion set apart wherein he should Preach the Gospel, *Origen* and others inform us that part of the upper *Asia* fell to his Lot; and some affirmed that he preached in *Scythia*, but of the latter there is no certainty: But however in such places as he preached he confirmed the People by several Miracles that he wrought, baptizing many into the Faith of Christ, reproving Idolatry, and casting out Devils; insomuch that his Fame spread throughout all those Countries; and having for many

years

years carried on the Great work of the Gospel, he came at last to *Hierapolis*, a City in *Phrygia*, where the People worshipped a Dragon for their God by the name of *Jupiter Ammon*; which Blindness and Superstitious Idolatry, so moved the Apostle to pity them, that he earnestly put up his Prayers to Heaven, that that deluding Deity might be destroyed; which were soon Answered, and the Serpent and Fiend that continued for a long time before in it, to give Answers to such as came to enquire any thing, vanished, at least the latter; and then he preached to them the way of Saving Knowledge, alledging that God had sent his Son into the World to save Sinners, and that through his Blood only they must be washed from their sins declaring the Goodness and infinite Mercy of God in so doing. Which so abashed many of the Idolaters, that they were utterly ashamed of the God they had formerly worshipped, insomuch that a great number of them were Converted to the Christian Faith. So powerful was the Operation of the Holy Spirit, which put in with the preaching of that Apostle, to finish the work; upon which Satan perceiving his Kingdom to decay used all endeavours to raise up a Persecution, the which in the end God permitted, and by order of the Magistrates the Apostle was seized and carried to Prison, and after his being Sentenced he was Cruelly scourged, and after that hanged by the neck against a pillar; though some would have it, that he was Crucified, but however during the execution such a terrible Earthquake happened that the Earth began to open, so that the affrighted People cried to Heaven for Mercy, upon which it instantly stayed.

The Apostle being dead his body was taken down by St. *Barnabas* his Companion in the Ministry of the Gospel at that time and *Marianne* St. *Philip's* Sister who bore him Company in all his Travels after they had taken him down they decently interr'd him, and when they had confirmed the People in the Faith of Christ, they departed thence.

That St. *Philip* was Married is generally affirmed not only by *Clemens* of *Alexandria*, but by divers others, who reckon him amongst the number of the married Apostles, *Polycrates* Bishop of *Ephesus* tells us that *Philip* the Apostle suffered Martyrdom at *Hierapolis* with two of his Daughters, who persevered in their Virginity, and that a third died at *Ephesus* and was buried there : but some think he might be mistaken and take *Philip* the Deacon, who lived at *Cesarea* ; of whose Daughters we read in the History of the Apostles ; but of this no certainty : but it is observed by the Antients, that he was one of the Apostles that left no Sacred Writings behind him, the greater part of his Life (as *Eusebius* observes) being taken up and Employed in the Ministry of the Gospel, in Preaching and Instructing the Nations, having little time to write any books ; or if he did, perhaps they might be lost either at the time of his Death, or afterward ; and so failed of being transmitted to Posterity. Though *Epiphanius* informs us that the Gnosticks in former times produced a Gospel giving it the name of St. *Philip's* Gospel which they applyed to the patronizing of their pernicious Principles, and diabolick Practices ; but the cheat was soon discovered, and the specious Arguments they used to prove it his, were overthrown and Silenced.

The Life of St. BARTHOLOMEW the Apostle and Martyr.

SACRED History failes not to Inform us, that St. *Bartholomew* was one of the Twelve Apostles; but takes no farther notice of him than the bare mention of his Name, probably by reason he lies concealed under some other name; insomuch that the Antients think him to be the same Person with *Nathanael*: and what the rather induces them so to think, is by reason that in their first coming to Christ, as in St. *John*, *Philip* and *Nathanael* are joyned together, so in the other Evangelists *Philip* and *Bartholomew*. So that it is not unlikely but a mistake might happen, either in the Original or Translation, nor can it be imagined it was otherwise.

But this difficulty being either cleared or layed aside, I shall proceed. Numbred amongst the Apostles he was, and is said to be by Birth an *Assyrian*, descended from the *Ptolomies* of *Egypt*: But it is more likely that he was a *Galilean*, and if he be the same Person with *Nathanael*, he must consequently be so, it being plain that he was of *Cana in Galilee*. But of what Calling or Tribe is not set down. He was brought to our Saviour by *Philip*, and being confirmed that he was the *Messias*, he followed him to the last; and having with the rest received the Holy Ghost, he preached the Gospel

Gospel powerfully and plainly to the *Jews* and *Gentiles*, accompanying *Philip* for the most part; and as the *Ecclesiastical History* makes mention, he went to the hither *India*, which most imagine was that part of it that lies towards *Asia*, tho' *Socrates* tells us, it was the *India* bordering upon *Aethiopia*; which then must be the *Asian Aethiopia*; and *Sophronius* calls it the *Happy India*; and informs us, that he carried thither *St. Matthew's Gospel*, which he there left behind him. But *Eusebius* gives us a fuller Relation, that when *Pantenus* a famous *Philosopher*, but a *Christian*, coming many years after into the *Indies*, he amongst the *Christians* that he there found, had a sight of *St. Matthew's Gospel* written in *Hebrew* which was as they reported the Gospel *St. Bartholomew* left behind him, when he planted the Gospel amongst them.

In the next place we find him at *Hierapolis*, a City in *Phrygia*, where he had in all likelihood suffered with *St. Philip*, had not the Earthquake over-awed his Executioners, for certain it is he was at the same time bound to a Cross; but when they saw that Divine Vengeance was ready to overtake them for their impious Rage against the Apostles, they unbound him and set him at Liberty; from whence, as some think he journeyed to *Lycania*, for there, as *St. Chrysostom* affirms, he preached the Gospel, and Converted many to the *Christian Faith* from whence he departed to *Albanopolis* in *Armenia* the Great; a place much given to *Idolatrous Worship*, from which whilst he thought to reclaim them and Convert them to the true Religion, the Governour of the City caused him to be apprehended and Condemned

ned for endeavouring (as he alledged) to draw the People from their Obedience. His Sentence was to be Crucified; and when the day of Execution came, he went chearfully to embrace his Death Comforting and Exhorting his Profelytes to keep stedfast in the Faith and Doctrine that they had received, which was able to make them wise unto salvation: and so continued to instruct them to the last moment of his Life. Several there are that affirm he was Crucified with his head downwards, and that he was fleyed alive, which cruel usage as *Plutarch* relateth was common in that Country.

After his Death, his Body was removed to *Darus* a City in the Borders of *Persia*; from thence to *Lissaris*, one of the *Atolian* Cities; from thence to *Benevent* in *Italy*, and from thence to *Rome*. After his Death, a certain Sect of Hereticks produced a Fabulous Gospel under the Title of his name; but it was soon descryed to be a Cheat, and not only rejected as Apocryphical, but also layed aside even by those who had been the Forgers of the same.

The End of the LIFE of St. BARTHOLOMEW.

The

The Life of St. MATTHEW the Evangelist, together with his Martyrdom.

ST. Matthew otherwise called *Levi*, was born at *Nazareth*, a City belonging to the Tribe of *Zebulun*, where our Saviour was brought up. He was the Son of *Alpheus* and *Mary*, Sister or Kinswoman to the blessed Virgin. His Employ was a Tax-gatherer under the *Roman* Publicans; an Office though detestable amongst the *Jews*, yet greatly esteemed amongst the *Romans*. Our Saviour first espied him near to the Sea of *Caper-naum*, where he sat at the receipt of Custom and had no sooner called him, but he left his Wealth and followed him, and at that time entertained our Saviour and his Retinue at Dinner, whereupon the *Pharisees* upbraided him, that he eat with Publicans and Sinners, when as he told them that *it was only those that were sick who needed a Physician*.

After his Election to the Apostolate, he continued at *Jerusalem* till our Lord's Ascension; then preached the Gospel in *Judaea* for several years, and at his departure he wrote his Gospel and left it with the Christians whom he had Converted. From thence he turned to the Gentiles, making (as is most likely) his first Progress into *Ethiopia*, that being the Province assigned to him. But *Metaphrastus* will have it, that he went into *Parthia*,
and

and having planted Christianity in those parts, he thence travelled into *Aethiopia*, where by his Preaching and working Miracles he Converted many to the Christian Faith, ordaining Spiritual Guides and Pastors to instruct them in the way of Truth : When having continued a considerable time amongst them, *Nicophorus* in his Ecclesiastical History tells us, That he went into a country of Canibals constituting *Plato*, one of his followers, Bishop of *Myrmene* ; and that our Saviour appearing to him in the form of a beautiful youth, gave him a wand, which he pitching in the ground, it strait sprung up a tall Tree : and that by his working Miracles he Converted the Prince of that Country. But as to the Credit of those Reports, I must refer them to the Judgement of the Reader, by reason they have been looked upon by some as Fabulous and groundless.

We find it in an Antient Author, that he suffer'd Martyrdom at *Naddabar*, a City of *Aethiopia*, but what kind of Death he died is not therein mentioned ; and as *Dorotheus* Reports, he was Buried at *Hierapolis*. During his Life-time, he was a great Assertor of the true Religion ; a contemner of Worldly Treasure, which is evident by his leaving so gainful a Calling to follow our Saviour. As for his Humility, he exceeded any of his Fellows which may well be observed in his Writings, where he gives them the Pre-eminency. His Diet was very spare, he feeding for the most part on Leaves and Roots. His Age at the of his Death is not certainly known, though some are of Opinion he died in the 70 year, &c. He having written his Gospel as is aforesaid, a Copy of it is said to be found anno 485 in the Grave of St. *Barnabas*

nabas in Cyprus. Nor was free from having counterfeits fathered upon him after his Death, but they like all the rest vanished like Smoke, the true Word of God being only permanent.

The End of St. MATTHEW'S Life.

The Life and Martyrdom of St. THOMAS the Apostle.

SACRED Writ makes not either mention of the Birth-place or Parents of this Apostle, but that he was a Jew is most certain. As for his Calling, if *Metaphrastus* says right, he was a Fisherman, as indeed the greatest part of the Apostles were; he having two Names, *Thomas* and *Didymus*, the latter we cannot but suppose might upon some occasion be given him some time after his Circumcision; the Jews not usually receiving any more than one name at the performance of that Grand Ceremony. A man of Resolution and Zeal he was, as we may Guess, for when the rest of the Disciples endeavoured to persuade our Saviour from going into *Judaea*, when he purposed to raise *Lazarus* from the dead, objecting, that the Jews layed wait to stone him, and putting him

him in mind, how lately they had attempted it : But *Thomas* alone stood up, and admonished them not to perswade him from it, but said, *Let us also go that we may die with him*, John 11. 16. All that can be charged upon him, is his unaptness of Belief, and want of a quick Apprehension readily to understand our Saviour's words, which some of the Fathers have rather attributed to a sound Judgment and mature Deliberation, in not being over hasty to give Credit till he had fully understood and weighed what was said ; and for that purpose they quote *St. Paul*, who calls the *Bereans* blessed because they searched the Scriptures to see if those things that were taught by the Apostles were so or no. But of his incredibility in not believing our Saviour's Resurrection, after he had such converse with him, and seen such Miracles few can excuse him. But in that point he was soon convinced of his Error, crying out *my Lord and my God*.

The blessed Jesus being gone to Heaven to prepare the happy Mansions, we had promised whilst on Earth, for those that love and serve him. And this Apostle together with the rest having received the Holy Ghost, used double diligence to obliterate what had been amiss, for as 'tis said, no sooner had he received the powerful influence of the Divine Spirit, but he sent *Thaddæus*, one of the 70 Disciples to *Abgarus* *Tetrarch* of *Edessa* (between whom and our Blessed Lord some Letters had passed, as *Eusebius* has it) to tell him what glorious things had happened and to admonish him to keep stedfast in the Faith he had received, he having been Converted in our Saviour's time upon the Cure of a Malignant distemper.

The

The Province that was assigned him, as *Origen* informes us was *Parthia* ; but *Sophronius* tells us, that he preached the Gospel to the *Persians*, *Medes*, *Carmans*, *Hyrceanians*, *Bactrians*, and several other Countries adjacent. And it is recorded by an Antient Writer, that in *Persia* he met the three Wise Men that came to make their Offerings to our Saviour at his Birth ; and that after he had baptized them, he took them with him as his Fellow Labourers in the Gospel ; and then as *Chrysostom* has it, he went to *Aethiopia*, which must be meant of the *Asian Aethiopia*, and, as *Nicephorus* farther adds, he having Travelled through those Countries came at last to the *Indies*, but was afraid at first to venture himself amongst such Barbarous People, but being encouraged by a Vision that gave full Assurance of the Divine Presence to be always with him, and to preserve him from danger, he set forward and preached the Gospel, as far as *Taprobane*, since called *Sumatra* : and as he went Converted many of those (in a manner) wild and savage People. Such is the powerful Operation of the Holy Spirit, that it can tame the Fiercest ; and give Saving Knowledge to the most Ignorant ! There he shewed them the Follies and Idolatries they had blindly pursued ; and that they instead of the true God, had worshipped Images inspired by Dæmons, desiring them at last to lay aside their Idols, and embrace the Truth of Christianity, by which means they should not only be blessed whilst upon Earth, but have Eternal Happiness hereafter. By this and several convincing Miracles, he brought many over to the Faith.

And now because that Ecclesiastick History affords us nothing further Memorable of this Apostle, I shall not think it amiss to give the Reader a sight of the Account the *Portugals*, upon their discovery of those Countries, received from the Inhabitants, which is, that St. *Thomas* came first to *Socotora*, an Island in the *Arabian* Sea, and from thence he departed to *Cranganor*, where having planted the Gospel he went to the Kingdom of *Cormandel*, where preaching in several Towns and Villages, at last he came to *Malipur* the chief City; and there, after having Converted many to the Faith, he went about to Found a Church for the Establishing Divine Worship; but being forbidden by *Sagamo*, Prince of that Country, it ceased for some time: but the Apostle by his Miracles having Converted the Prince and a great part of his Nobility it was builded. Which so enraged the *Brachamans* or Heathen Priests, that they fought alway to destroy the Apostle, as hoping by that means to extirpate his Doctrine, which by being embraced on all hands had near spoiled their Trade. So that one day when he was praying alone in a solitary place they came upon him with Stones, Darts and Spears; and after having grievously wounded him, one of them run him through the body with a Spear. After which his Body being taken up by his well-willers, it was Buried with great Solemnity in the Church that he had built, which was afterwards greatly enlarged.

Gregory of Tours in his book of the Glory of Martyrdom tells us of many Miracles that are done on the day of his Martyrdom; and one, if true, a perpetual one, which is a Lamp that burns be-

fore his Tomb without the help of Oyl, or any other combustible matter, and no Wind nor other accident can extinguish it. Certain it is, that the *Portugals* at their first coming thither did find a sort of Christians in those Countreys that went by the name of *St. Thomas* his Christians; and that they had Churches of Divine Worship and lived up to the very strictness of Religion; being governed by a Patriarch, and differing very little in their manney of worship from us.

A Story there is, that whilst *Don Alfons Sousa*, one of the first Vice-Roys in the *Indies* under *John* third King of *Portugal*, continued in those parts a famous Cross was found in *St. Thomas's* Chappel with an Inscription on it, which they compelled a Learned *Bramin* to Interpret, who gave it thus, that in the time of King *Sagamo*, one *Thomas* a Divine Person was sent by the Son of God into those Countries to instruct the People in the Knowledge of the true God; that he Buildd a Church, and performed extraordinary Miracles, but at last, whilst he was Kneeling at his Devotion he was by a *Brachman* thrust through with a Spear, and that that Cross stained with his Blood had been left as a memorial of what had happened. They farther add that another *Bramin* being called, interpreted it after the same manner, and so I shall leave it to the consideration of the Reader, as a thing no ways impossible to bear the face of Truth, the matter of the Lamp excepted.

The End of St. THOMAS his Life.

The

The Life and Glorious Martyrdom of St. JAMES the Less, an Apostle.

SOME Scruple there has been made about this Apostle; * whether he that St. *Paul* calls our Lords Brother, was the same with him that sat Bishop of *Jerusalem*, and was called *James* the Just. But seeing there is no mention of any *James* more than two in Scripture, that were Apostles, it will not be amiss to take it for granted that there were no other than *James* the Great and *James* the Less, and that this Apostle was the same Person with *James* the Just, and then consequently the same *James* that sat Bishop of *Jerusalem*; and that which induces me the rather to believe it, is because all the Arguments that have been used to disprove it, have not been admitted as reasonable by the Antients.

Thus having opened the matter, I shall proceed to the History of his Life. He was past doubt the Son of *Joseph* (who Espoused the Blessed Virgin) by a former Wife, and thence call'd our Lord's Brother, for as the Jews objected against our Saviour, when he wrought such Miracles in in their sight as never man did, *Is not this the Carpenters Son? is not his Mother called Mary, and his Brethren James and Joses and Simon and Jude, and his Sisters are they not all with us? whence then hath this man these things?* Mat. 13. 55, 56.

As for the certain place of his Birth, no mention is made, nor of his Employment, before he was called to be a Disciple. In which Station he behaved himself so prudently, that our Saviour highly favoured him during his Continuance upon Earth, especially after his Resurrection, particularly appearing unto him, as *St. Paul* has it in his first Epistle to the *Corinthians*, chap. 15. ver. 7. where he discoursing about our Lord's Appearance to 500 Brethren at once, he expressly says, *that afterwards he was seen of James.*

St. Hierom gives us an Account, that in the *Hebrew Gospel of the Nazaren*, this passage is inserted, viz. that *St. James* having made a solemn Protestation after our Saviour's last Supper, that he would eat no Bread till he saw the Lord risen from the Dead. Therefore when our Saviour was returned from the Arms of the Grave, he appeared to him and commanding Bread to be set before him, he broke it, and gave it to him, saying, *eat thy bread my brother, for the Son of man is truly risen from among them that sleep.* After the Ascension of our Saviour, though no particular time is mentioned, he was by the unanimous consent of the Apostles chosen Bishop of *Jerusalem* being preferred before the rest in relation of his being a kin to our Lord.

A while after we find *Paul* upon his Conversion making his address to him, desiring his Conversation, and giving him the right hand of Fellowship. And to him it was that *St. Peter*, after his Miraculous delivery out of Prison by the Angel, sent to tell what had happened. He it was who was Principal in the Synod at *Jerusalem*, when the matter in relation to the Gentile Converts, was in De-

bate

bate; and there notwithstanding *St. Peter* and others were present, he stood up and passed the Decretory Sentence, which render'd him greatly honoured by all the Apostles, who gave him precedency in such a weighty Affair; which had *St. Peter* done, the Church of *Rome* would past doubt have Trumpeted it out as the main Argument of his being the chief of all the Apostles.

In fine, he administred in his Province with Care and Diligence, omitting no part that appertained to his Ministry, that by his uprightness and unwearied endeavours he so calmed the stubborn *Jews*, that a great number not only of the vulgar sort, but of those of most eminence amongst them adhered to his Doctrine. Yet there wanted not some Sons of *Belial* amongst them to inveigh against him, and stir up the Multitude as they saw fit opportunity, and these were the Engines of the Scribes and Pharisees, even such notorious Villains as they could hire, to promote mischief. These insinuated into the multitude that the Apostle was a Perverter of the Law of *Moses*, and a stirrer up to Rebellion; and that, if such things were suffered, God would bring the *Romans* upon them to take away their Country.

That having spread their Infection abroad though to little purpose, they resolved to try an other way, whereupon the Scribes and Pharisees (those Masters of mischievous invention, and chief dissemblers) came to the Apostle at the Feast of the Passover telling, that since the People were unsettled in their Opinions, they did not think it amiss that he should from a convenient place stand over the Temple porch, and exhort them to a stedfast belief of Christianity; telling him that

for their parts they looked upon *Jesus* as the true Messiah. To which the Apostle consenting, when he was conveniently placed, they with a loud Voice made this following Address to him, *Tell us, O Justus, whom we have all the reason in the world to believe, That seeing the people are so generally led away with the doctrine of Jesus that was crucified, tell us what is the Institution of the crucified Jesus.* Whereunto the Apostle made answer with an audible Voice, saying, *why do ye enquire of Jesus the son of man, he sits in Heaven on the right hand of the Majesty on high, and will come again in the Clouds of Heaven.* Which the People that were below no sooner heard, but with a Loud shout they Glorified the blessed *Jesus*, and proclaimed him with Hosanna's. Whereupon the Scribes and Pharisees seeing their Policy defeated, and that they had rather confirmed the People than any ways withdrawn them, it so enraged them, that thereupon they resolved his death and crying out that *Justus* himself was seduced and become an Impostor ; then took him up by force and threw him down from the Battlements : Notwithstanding which fall he reared himself upon his Knees and prayed for them, the which whilst he was doing, such Villains as they had appointed for that purpose fell upon him with Clubs and Stone till one amongst the rest (notwithstanding the Intreaty of many to save his Life) with a Fuller's Club beat out his Brains, and by that means gave his Soul a passage to the *Eternal Habitations of Bliss and Joy that fade not away.*

He dyed in the 94 year of his Age, and 24 after Christs Ascension to the grief of all good Men. *Gregory Bishop of Tours* informs us that he was buried

buried upon *Mount Olivet*, in a Tomb which he had caused to be erected during his Life. In which he had buried old *Simeon* and *Zacharias*, though *Hegesippus* will have it that he was buried near the Temple in the place where he was Martyred, and that there being a Monument erected for him, it continued there for many years after.

The End of the LIFE of St.
JAMES the Less.

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The Life and Martyrdom of
SIMON the Zelot, an
Apostle.

THis Apostle, as most are apt to believe, was one of our Lord's Brothers; that is, Son to Joseph, who Espoused the Blessed Virgin. Amongst the Apostles he is stiled *Simon* the Cananite, whence some Conjecture that he was born at *Cana* in *Galilee*; others take him to be the Bridegroom, at who's Wedding our Saviour turned water into wine. But this word has no Relation to his Country or Place, from whence he took his being, but from his hot and fiery Zeal; the word bearing such a signification in the Hebrew. Nor do we imagine that he took that name from the ardent Affections he bore to his Master, but from some Sect that he was of, before he came to be our Saviour's Disciple.

For the better explaining of which, note, that as there were many Sects and Divisions amongst the Jews so was there one called the Sect of the Zelots; a more devout sort of men than the rest, and of this Sect 'tis to be supposed he had that additional Name. These sort of men were indeed very troublesome to the Jews, viz. the Sect of the Zelots, for as Josephus, and others, well noteth, they were the cause of the Dreadful Calamities that befell in the City of Jerusalem, during its being Besieged by *Titus*, *Vespasian's* Son; but this is no reflection

fection upon the Apostle, no more than St. Paul's being a Pharisee, or St. Matthew a Publican.

When he came to his Apostolical Office, no more mention is made of him in Holy Writ, but that he continued with the Apostles, till they were dispersed by the Persecution the Jews raised against them; he then, past doubt, applying himself to the undertaking his charge: For as *Nicephorus* relates he departed for *Egypt*; where having successfully preached the Gospel for some time, he departed thence for *Cyrene*, thence into *Africa*; though *Baronius* will not allow of that; making Peter the first Planter of Christianity in those Parts. But how far his Negative in that point may be credited, let any consider that understands. What he does in that case, is done to make his own Assertions good in relation to St. Peter; for should he own that any other of the Apostles had been there before Peter, he would confound himself.

But to let that pass, we will grant that it is most likely that this St. Simon was not only in *Africa*, but in many other places, and that he having passed all along the Coast, Sailed over into *Britain*, for so many of the Ancients have affirmed, and that he preached the Gospel here successfully, instructing the rude and barbarous People in the way to everlasting Life, and earnestly endeavouring to turn them from their Idolatrous worship, working many Miracles, insomuch that many embraced Christianity; till at last the Devil that great Enemy of our Salvation stirred up the Multitude to persecute him: whose barbarous rage in a short time after crowned him with Martyrdom, as not only *Dorotheus* and *Nicephorus* affirm, but also expressed in the Menologies where

we are informed that *St. Simon* went at last into *Britain*, and having enlightned the minds of many with the Doctrine of the Gospel, he at length was Crucified by the Infidels, and buried there ; but as to any particular place of his Burial, no mention is made.

Some there are who tell us, that after he had Preached the Gospel in *Ægypt*, he went to *Mesopotamia*, where meeting with *St. Jude*, they journeyed together into *Persia*, where having planted the Gospel, they were both Crowned with Martyrdom. But this account is rejected by most of the Fathers, and *Baronius* is forced to confess that it is founded only upon a Book called the Passion of the Apostles ; (an Author of no great Credit) and the reason of this variation is supposed to be in the mistake that has arisen about the Person of *St. Simon*, for some will have *Symeon* the Son of *Cleophas*, who was *St. James's* Successor in the See of *Jerusalem*, the same with this Apostle who was crucified in the 112 year of his Age under *Trajan* the Roman Emperour, but that by reason of the difference of years and the description of both their Persons under different Characters in Ecclesiastical History, render it altogether a groundless surmise.

The End of the Life of St. SIMON.

The

The Life and Martyrdom of St. JUDE the Apostle.

THis Apostle goes under three several names as *Jude, Thaddaus, and Lebbaus*, but according to the Opinions of such as have inquired into their significations, they signifie all one and the same thing. As for his Descent and Parentage, he was one of the four that were called our Lord's Brothers, Son to *Joseph*, and Brother to *St. James Bishop of Jerusalem*; that he was one of the Twelve Apostles is certain, being often numbred with them by the Evangelists; and especially in the 14 Chapter of *St. John's Gospel*, we find upon our Saviour's declaring to his Disciples what great things he and his Father would do; and what glorious Manifestations he would make of his Power and Godhead, after his Resurrection to such of his Disciples as persevered in their Obedience. *St. Jude* (who looked for nothing less than a Temporal Kingdom of the Messiah, not thinking how that mean condition in which our Saviour continued in upon Earth, could consist with the Pomp and Magnificence that was expected upon that occasion) demanded of our Saviour, *why he would manifest himself to his disciples and not to the world?* to which our Lord replied, *that the world was not capable of such divine Manifestations as should be revealed unto them.*

Eusebius tells us that a short time after the Ascension of our Lord *St. Thomas* dispatched *Thaddaus*

Thaddaeus the Apostle to *Abgarus* the Governour of *Edessa*, which according to the Name is supposed to be this *St. Jude*, unless it might be another of the same name; for as we have it in another place, this *Thaddaeus* was one of the 70; and then it could not be *St. Jude*, for he was one of the 12 Apostles, as is before mentioned: but howsoever 'tis certain that at his first setting out, he Preached the Gospel in *Judaea*, *Samaria*, *Galilee*, *Idumea*, and the Cities of *Arabia*, and the Countries adjacent; from thence he went into *Syria* and *Mesopotamia*. And *Nicephorus* tells us, that after all he came to *Edessa*, where *Abgarus* was Governour, and where the other *Thaddaeus* who was one of the 70 had been before him, and there perfected what was begun, and having by his Preaching and Miracles established the Gospel, he died a Peaceable and Quiet Death. But *Dorotheus* affirms that he was slain at *Berytus*, and Buried there in a stately Tomb, although by the General consent of the Latin Church he went Preaching the Gospel in *Persia*, where after he had brought many over to the Faith, and established the Christian Religion there for many years, he at last was, for his reprovings and strongly opposing Idolatrous and diabolick Devices of the Magi, by their procurement cruelly put to death.

That he was married and had Children appears by the sequel. *Domitian* the bloody Emperour being jealous of his long continuance in the State of Empire, upon notice had that there remained some Persons of the Line of *David*, he ordered them to be brought before him, viz. two young men, who were the Grand Sons of *St. Jude*, and Kinsmen to our Lord; when they were come into his

his

his Presence, they confessed that they were of the Race and Posterity of *David*, whereupon he asked them what possession they had? they told him, but a few Acres of Land, which they manured and improved to maintain themselves; shewing him their hands, that thereby he might guess at their Labour. Then he asked them about the Messiah, what his Kingdom was, and when to commence? to which they answered, that it was not of this world, but in the highest heavens; and that when he saw his good time, he would come in the Clouds of Heaven, attended with Glory and Power to Judge the Quick and the Dead, and render to every man according to his Deserts. At which the Emperour smiling dismissed them. And thus much for St. Jude.

The End of the Life of St. JUDE.

The

The Life and Martyrdom of St. **MATTHIAS** *the Apostle*

ALthough St. *Matthias* was not immediately called by our Lord as one of the Disciples, yet it is supposed that he was all along an attendant upon the Ministry, as being one of the 70; but a way being made for him by the Apostacy of *Judas Iscariot* (that Son of Perdition) he was afterwards numbered amongst the 12, and called to be an Apostle. For upon *Peter's* acquainting the rest that since *Judas* was fallen off, it was but necessary that another should supply his place, whereupon they pitched upon *Matthias*, as a very fit Person for to undertake so Sacred an Employment; which he as joyfully embraces, when the Lot fell upon him.

Not long after which, he with the rest receiving the Holy Ghost, he betook himself to the Province that was allotted him; and first Preaching the Gospel in *Judea*, where indeed most of the Apostles began to proclaim the glad tidings of Salvation to Mankind. He then passed on to *Macedonia*, where it is reported, but with what credit I know not, that the Gentiles, to try his Sanctity, gave him a cup of intoxicated Wine, who in the Name of Jesus drank it off without doing him the least harm, and that he cured about 30 Persons who had been poisoned with the same intoxicated Potion, and by laying his hands on them restored them to their sight; of which the operation

operation of the Poison had deprived them. *Nicephorus* tells us that he came into the first *Æthiopia*. But *Sophronius* says the second, though perhaps they may be both mistaken for *Cappadocia* his Principal place of abode being seated near to the Irruption of the River *Apfarnus* and the Haven *Hus*, both belonging to that Country, nor is any *Æthiopia* nearer that place on the side he was said to return, but however the place where he came was very Barbarous, as may appear by his usage, for happening amongst people of a fierce, rough and untractable nature, passing all bounds of Hospitality and common Civility, he was treated with all manner of Rudeness and Inhumanity; from whom for all his Pains and Labour taken about saving their immortal Soul, and directing them in the way to everlasting Life, he was at last Martyred by them, *Anno Christo* 59. Or as others will have it, 64; but as to the manner of his Death, it is uncertain, though *Dorotheus* Reports, he was Martyred at *Sebestople*, near the Temple of the Sun (past doubt for reproving their Idolatrous worship, in *Adoring the Creature instead of the Creator*) and that he was buried there. Another account we have, that he was seized by the Jews, as a Blasphemer; and after being stoned he was beheaded. When as the Greek Offices seconded by several Breviaries, Relate that he was hanged upon a Cross; and farther, it is said, that his Body was for a long time kept at *Jerusalem* and conveyed thence to *Rome* by *Helen* the Mother to *Constantine* the Great, where some Bones, said to be his, are shewed with great Veneration to this day, though others affirm that his remains are at *Trier* in *Germany*, about which some disputes have

have been held, but to little purpose, for it is to be supposed, they have him both alike. His Memory is Celebrated in the Greek Church on the 9th. of *August*, unless lately layed aside by reason of the overspreading of Paganisme in those parts.

He was a man of great Courage, and well skilled in the Jewish or *Mosaick* Law, being, as many antients imagine, of a Noble Stock, &c. Amongst many Apocriphal Writings attributed to the Apostles, there was a Gospel published under the Patronage of his name, which is mentioned by *Ensebins* and others, and condemned with the rest by *Gelasius* Bishop of *Rome*, it having been before rejected by others. Under his Name also were published Traditions, cited by *Clemens of Alexandria*, from whence, past doubt, the *Nicolaitans* borrowed that saying of his, which they abused to so vile a purpose, under the Patronage of his Name. Likewise the *Marcionites* and *Valentinians* defended many of their most absurd and Heretical Opinions. But of this enough.

The End of the Life of St. MAT-
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The Life and Martyrdom of St. **MARK** *the Evangelist.*

THIS Evangelist bearing a *Roman* Name, is thought to receive it either upon the Account of some Employment, or for that he assumed it when he travelled into the *Roman* Provinces; which was usual with the Jews. Born he was past doubt of Jewish Parents, originally descended of the Tribe of *Levi*, and is said by *Nicophorus* to be Sister's Son to *Peter*: But in that it is agreed upon from all hands, that he is mistaken; taking *John* surnamed *Mark*, the son of *Mary*, for this *St. Mark* who is reckoned one of the Seventy, and was as most supposed, Converted by *St. Peter* after the death of our Saviour, whose Companion he was for a considerable time, and went with him as an Interpreter or Expounder of his Doctrine to the People. By *St. Peter* he was sent into *Ægypt*, where he preached the Gospel, and Converted many to the Faith; who for a long time afterwards kept up to the strictness of Christianity; but he did not long confine himself to those parts, but removed to *Libya*, where he likewise Converted many, and gained great applause by reason of the Miracles he wrought, as he passed through the Countries of *Marmarica* and *Pentapolis*; when having reclaimed them from their Idolatries, he returned to *Alexandria* in *Ægypt*, where he boldly preached the Doctrine of our Saviour, and reproved the People for

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bowing to Stocks and Stones, telling them plainly, *that unless they turned to God and repented with their whole hearts, they would be eternally miserable.* Upon which Satan fearing the overthrow of his Kingdom, bent all his Malice to stir up the People to destroy the Evangelist: when it being the time of Easter, at what time the great Solemnities of *Serapis*, one of their reputed gods, happening to be Celebrated: Whilst *St. Mark* was intent at Divine Worship, the Barbarous Multitude broke in upon him, and fastening Cords about his Feet dragged him through the Streets in a most inhumane manner, so that his Flesh was torn off by the Craggyness of the way; when not satisfied with this, they cast him into a Prison near the Sea, where he was comforted in his Agony by a Divine Apparition. The next morning they drew him forth again, till by the extream effusion of Blood his Spirits failed, and he gave up the Ghost, after which as *Metaphrastus* adds, they kindled a large Fire and burnt his Body; the remains of which being preserved by such as he had Converted to the Christian Faith, were deposited in the place where he was wont to preach, and that such part of him as remain was afterward carried to *Venice*, and there kept in a Church built to the Honour of that Evangelist, being one of the stateliest Piles now extant in *Europe*. He suffered in the Month *Pharmuthi*, or as it is with us *April*, on the 25th. day of the said Month, and as several Antient Authors have it, in the 14 year of the Reign of *Claudius* the Roman Emperour; though *St. Hierom* places it in the 8 of *Nero*. As likewise *Nicephorus* will have it in the Reign of *Tiberius*, which is most unlikely of

of all others; by reason, as *St. Ireneus* says, that he survived both *St. Peter* and *St. Paul*, who both suffered under *Nero*.

It is said of him that he being at *Rome* with *St. Peter*, he there wrote his Gospel at the earnest request of the Christians. As to the description of his Person, he was of a middle size, his Nose long, his Eye-brows turning back, his Eyes graceful and amiable, his Head, in his declining age, bald, his Gate quick, and the Constitution of his Body strong and healthful; he being of a very Courageous Mind, as appears by his boldly preaching the Gospel to the Barbarous Nations, and reproving them of their Idolatry though at the cost of his own Life. And thus much shall suffice in relation to this Holy Evangelist.

The End of St. MARK'S Life.

The Life and Martyrdom of St. **LUKE** *the Evangelist.*

ST. *Luke* was born at *Antioch* the Chief City of *Syria*, and there brought up in all manner of Learning ; that place being accounted the Academy or Chief place of Humane Policies. Nor did he only confine himself to that place, but as many that write on him Affirm, he studied in most of the Schools of *Greece* and *Ægypt*. Skilful he was in Painting beyond any of his time ; and it is confirmed by many, that he drew the Picture of the blessed Virgin so exactly to the Life, that it was wondered at by all that beheld it.

That he was a Jewish Profelyte is certain, being, according to the report that *Epiphanius* gives of him, one of the 70 Disciples ; the inference from whence he takes that belief, being the Evangelist's own Confession, whereby he declares that he was not *an Eye-witness and Minister of the word*. After he had been inspired by the Sacred Spirit of Truth, he set forward to Preach the Doctrine of our blessed Lord, and joyned himself with St. Paul ; though *Nicephorus* will have it that he met St. Paul at *Thebes*, the Metropolis of *Bœotia* ; though in Sacred Writ no mention is made, that ever St. Paul was there, nor can we find it in any writings but his own ; which makes most Imagine 'tis grounded upon his bare Conjecture, but that he was with St. Paul both at *Jerusalem* and *Rome* is certain ; nor did

did he desert him in any of his troubles, but always proved a steady and faithful Friend and Minister. He it was that wrote the Acts of the Apostles and there we find him all along; when he is speaking of St. Paul's Voyage to *Rome*, he speaks all of himself which could not be unless he was present with him; nor is it at all to be questioned that he was with him at *Rome* in his Confinement, nor that he carried Messages from the Apostle to the Churches to strengthen and support them, most of the Fathers being of Opinion, that it was meant of our Evangelist, when St. Paul mentions these words, *the Beloved brother whose praise is in the Gospel throughout all the Churches.*

Nor is it in all likelyhood probable that he left the Apostle, till Death made a fatal (though in one sense happy) separation, by Crowning him with Martyrdom; though *Metaphrastus* would have it, that he left St. Paul at *Rome*, and returned to Preach the Gospel in *Ægypt*, *Lybia* and other Eastern Countries, and that there by working Miracles, and powerful Preaching, he Converted a great number to the Faith; settling Religion under a set form and order by Instituting Guides and Pastors to Instruct and Confirm the People in his Absence, and that he himself was Bishop of *Thebais*. But on the Contrary, *Epiphanus* tells us that he preached the Gospel in *Dalmatia*, *Galatia* and *France*; and that from thence he went into *Italy* and *Macedonia*, where he run many great hazards of his Life, by reason that in many places the inveterate Jews stirred up the People to stone him, yet he undauntedly persevered in his teaching all men the way to Saving Knowledge; untill at last the Devil so far inspired se-

veral Barbarous Villains with Malice and Revenge as to destroy the Holy Man ; but as to the manner and place of his death the contest amongst the Antients is not fully decided to this day, some affirming that he dyed in *Egypt* ; Others in *Greece* and the Author of the *Roman Martyrology* will have it in *Bythinia*. And *Dorotheus* contradicting him, will have it at *Ephesus* ; some again there are, that say he died a Natural Death. But *Nazianzen* and *Paulinus* Bishop of *Nola*, with some others, positively affirm that he received the Crown of Martyrdom.

Of which *Nicephorus* gives us this following Account, viz. that St. *Luke* coming into *Greece*, successfully Preached the Gospel, Baptizing many Converts into the Christian Faith, and working many Miracles ; till at last a Party of Infidels (encouraged by their Preists, whose Idolatrous Worship the Evangelist sharply reprov'd) fell at unawares upon him, and forcibly dragged him to the Place of Execution, where not having a Cross in readiness, they hanged him upon an Olive Tree, in the Eightieth year of his Age, or as St. *Hierom* has it, in the Eighty fourth.

Now contrary to this, *Kirftenus* having taken it from an Antient *Arabick* Author, tells us, that he suffered Martyrdom at *Rome*, which might perhaps be after St. *Paul's* first imprisonment there, and his departure from that City, when probably St. *Luke* was left behind as his Substitute or Deputy, to strengthen and confirm the Brethren in his Absence, and so might suffer in the General Persecution under *Nero* ; and the main Reason that has induced many to give more than ordinary Credit to this Relation, is, because he no longer continued

timed his History of the *Acts* of the Apostles: for had he out-lived *Paul* or *Peter*, he would, past doubt, have recorded so remarkable a Transaction as their Martyrdoms, and have given a larger Account of the state of the Church. But certain it is that he was put to Death. Nor are some wanting who affirm that his Body was at the Command of *Constantine* the Great, or his Son *Constantius*, brought to *Constantinople* and there solemnly interred in the Great Church, Founded there to the Honour of the Apostles.

That he was not only a man of great Learning, but also, more than ordinary, inspired by the Holy Spirit; his two Books, *viz.* his Gospel, and the *Acts* of the Apostles testify: In the former he sets down the Life of our Saviour, and many of his glorious Works and Actions, from the time of his Birth, till the time of his glorious Ascension; though, as many Believe, he never saw our Saviour, or at most had little or no Converse with him. As for his second Book, we may imagine that he took great pains to Travel with the Apostles, especially with *St. Paul*, as I have before recited, that by that means he might be the better enabled to give a faithful Account of their Actions, that so he might Record them for the benefit of the Church in all Ages. And thus much for the Glorious Life and Death of this blessed Evangelist, whose praise is in the Gospel, and his immortal Soul singing *Hallelujahs* before the Throne of the Lamb, who liveth for ever and ever.

And thus I shall conclude the Holy Lives and Victorious Deaths of the Ever blessed Apostles and Evangelists, who all of them (*St. John* excepted)

sealed their Testimonies with their Blood ; following the Example of their great Master, who *went before to prepare them a Mansion, not built with hands, but in the highest Heavens.* Whose coming into the World, and laying down his Life for the Redemption of Lost Man, and for the blessed Examples of those his constant and courageous Servants and Followers, let us give all possible Praise and Thanks to God the Father, God the Son, and God the Holy Ghost, three Persons, and one God blessed for evermore, Amen.

The End of the Apostles Lives.

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The Life and Martyrdom of St. IGNATIUS.

HAVING run through the Lives of the Blessed Apostles and Evangelists, I shall now proceed to give the Reader a view of such Worthies, who, next to them, fought successfully under the Victorious Banner of our great *Captain, the Lord Jesus, and through him became more than Conquerors*. And first I shall begin with St. Ignatius; but lest any at first view should think him to be the Popish *Ignatius*, which Founded the Order of the *Jesuites*, these are to satisfy, that this *Ignatius* was Born, nay suffered Martyrdom several hundred years before Popery was known, and above a thousand years e're the destructive Order of *Jesuits* had Being. But to my purpose.

St. *Ignatius*, as himself testifies, was born 12 years before the Crucifixion of our Saviour, he having with his proper Eyes beheld him in the Flesh; he being, as many think, one of those little ones that our Saviour commanded his Disciples to suffer for to come unto him, nay some go farther, and affirm, that it was he whom our blessed Lord set in the midst of his Disciples, when they contended one with another about Superiority, and Precedency. However he was indued with a more than ordinary Portion of the *Divine Spirit*, and succeeded St. Peter in the Pastorship or Government of the Church of *Antioch*, where he laboured diligently in the Ministry of the Gospel

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Converting and Confirming many to and in the Christian Faith, being a great opposer of the *Heresies* or Erroneous Opinions that had sprung up in the Church. But the Devil, that Enemy of the Gospel soon plotted his destruction; for *Trajan* returning from the *Parthian* War, commanded a Gratulatory Sacrifice to be offered to his gods in every City, for the Victory he had obtained; and at his coming to *Antioch*, *Ignatius* was required to be present and assisting at the Sacrifice, by such as willed his destruction, they thinking they could not have a fairer opportunity to work his Ruin. But he utterly refusing such a detestable wickedness, was brought before the Emperour, where to his Face he did not only deny so to do, but sharply reprov'd him for his Idolatry, *worshipping false Gods, and Images made with hands*: Upon which the Emperour in a Rage commanded that a Guard of Souldiers should carry him to *Rome*, and there to cast him in Prison till his Arrival.

Whereupon he was carried by short Journies through *Asia*, but in his way he was no whit unmindful of his Charge, for as he went, strictly Guarded, he Preached the Apostles Doctrine, and Confirmed a great number that were wavering as likewise strictly charged them to beware of *Heresie* and endeavour to extirpate it, which *else like Tares would greatly annoy the Churches wheat*: sending several Epistles to the Churches, earnestly desiring them to continue stedfast and put their trust in the Lord.

When he came to *Smyrna*, where *Polycarp* was Bishop, he wrote an Epistle to the Church of *Ephesus*, directing it to *Onesimus* their Pastor, desiring him to have a care of Christ's Flock, and like

like a good Shepherd diligently feed them with the spiritual Food of the Everlasting Gospel, which is able to make men wise unto Salvation; as also another to the Church of *Magnesia*, which he directed to *Dama* their Bishop, another likewise he wrote to *Polybius*, Pastor of the Church of *Trallis*; with which he sent an Exhortation, desiring him to be Courageous, and not to decline the Crown of Martyrdom, if offered; putting him in mind of the Sufferings of our blessed Lord and Saviour, and of the Joy he was to receive if he continued faithful to the end: telling them of his cruel usage in his way to *Rome*, and how ready he was to suffer for Christ's sake; Concluding with these words, *Let Fire, Cross, breaking of Bones, quartering my Members, crushing my Body, or all the torments that Men and Devils can invent, befall me, so that I may but enjoy my Lord Jesus.*

When he came to *Rome* he wrote to *Polycarp*, a godly Pastor, to take into his Care and Charge the Church of *Antioch*, whilst he could Elect a fit Person to be Bishop in his Room; whereby he proved himself to be a just and sincere man, who even in death was mindful of his Flock.

When the day of his Martyrdom came, he cheerfully said, *I am God's Corn, when the wild Beasts have ground me to powder with their teeth I shall be his white bread.* He suffered Martyrdom the 11th. year of *Trajan*, being, as many of the Antients affirm, Torn to pieces by wild Beasts in the Theatre to make the Tyrant sport. And thus ended the Life of this good Man, who upon many occasions was wont to say, *Amor meus Crucifixus est*; My Love is Crucified, meaning either Christ the Object of his Love, or that his darling Sins and Affections

Affections to the World were Crucified ; and in another place he declares that he beheld the Lord after his Resurrection before he Ascended.

The Life and Martyrdom of POLYCARP, Bishop of Smyrna.

THis *Polycarp* was Disciple to *St. John*, when on a time going with *St. John* to the Bath, and observing *Cerintus* the Heretick therein, he cryed out, *Let us speedily hence, for fear that the Bath, wherein our Lord's Adversary is, do fall upon our heads.*

After he had for many years taught his Flock, instructing and confirming them in the way to Eternal Life, the wicked *Jews* that dwelt at *Smyrna*, went to the *Roman* Proconsul and grievously complained that the Bishop went about to pervert the People, and to raise up Innovation, which would prove destructive to the Empire, if not in time restrained. Whereupon Order was given for the apprehending him, when at the earnest entreaty of the Christians he retired to an adjacent Village ; but the Pursuers upon notice of his being their came after him at full Cry, of which he being informed, removed thence to another Village, some distance thence.

When the mad multitude having sought long in

in vain. In the first Village they pursued him to the second, and there apprehending two Boys, they scourged them so cruelly that one of them confessed where the Holy Man lay, and directed them to his Lodging; from whence although he might have escaped their hands, he refused, saying, *the will of the Lord be fulfilled*, when they had beset the house he came down to them, and told them he was the man they sought, when beholding his Gravity and Chearful Countenance many repented that they had employed themselves in so ill a work, wishing that they had never undertaken it. After a while he invited them in, and ordered meat to be set before them, only requesting the favour to have an hours time to Pray in private; the which they granted: the fervency of whose Prayers being heard by many of his Persecutors, they could not abstain from weeping, and were forced to confess he was a good man.

Now the Night before the Morning he was apprehended, he had a Vision, and therein he thought *the Pillow that was under his head was consumed to Ashes*, with which he acquainted several of his Friends, and from thence Prognosticated that his Life was almost at a period.

After he had prayed, he came to those that were to carry him before the Proconsul, who set him upon an Ass, and so brought him to *Smyna*; where he arriving, (upon the solemn Feast day) was met by *Herod* and his father *Nicetes*, who were Rulers under the Proconsul; the former of which greeting him kindly, took him up into his Coach or Chariot, and began to commune with him after this manner, What will it injure you, or what harm is it to say, *Lord Caesar, or to Sacrifice and be saved?*

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To which he meekly replied, *I will not, neither dare I do according to your Counsel.* From which, and several other Speeches of the Holy Man, *Herod* gathering that he could not work upon him by fair means, he began to threaten him, and at last tumbled him out of his Chariot ; which he took with exceeding Patience, when, as it is recorded in some of his Epistles, a Voice was heard from Heaven, saying, *Be of good cheer, O Polycarp, and play the man.*

When he came before the Proconsul, he demanded of him, whether he was that *Polycarp* of which he had heard such complaints ? but beckoned to him to deny that he was the man ; but when he saw he would not deny himself, he desired him to tender his safety, and have regard unto his Age, saying, *Swear by the Fortune of Cæsar, Repent of what is past, and say, Remove the wicked.* Upon which *Polycarp*, looking stedfastly upon his Accusers said, *Remove these wicked.* But notwithstanding the Proconsul urged him again, saying, *Swear and I will let thee go ; Blaspheme and despise Christ and thou shalt be safe.* To which the good Man replied, *fourscore and six years have I served Christ, neither hath he ever offended me at any time, and how then can I revile my King that has thus preserved me.* The Proconsul urged him again to swear by the Fortune of Cæsar. To which he replied, *that the Christian Religion taught Obedience to all Governours, but to swear by his Fortune out of vain-glory he absolutely refused.* Upon which he threatned him with wild Beasts, Fire, and other Torments ; but he stood resolute in his Faith, saying, *You threaten me with Fire which shall last but an hour, and is quickly quenched, but you are ignorant of the everlasting fire at*
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the day of Judgment and of those endless torments which are reserved for the wicked ; but why delay you? appoint me to what death you please. Which the Proconsul hearing was amazed at his Courage, and commanded the Cryer to Proclaim thrice in the midst of the Theatre, that *Polycarp was a Christian.* But this not at all appeased his Enemies, who thirsted after nothing more than his Blood, and thereupon desired the Proconsul that he might be thrown to the Beasts ; but he alledging the time for the Game of Beasts was past, they prayed that he might be exposed to the flames to which last he consented ; and thereupon the multitude led him away, Crying, *this is that Doctor of Asia, the Father of the Christians, the overthrower of our Gods, who hath taught many, that our Gods are not to be Adored.* Every one of them fetching wood from their Shops and Houses.

When the Pile was raered, the Holy Man put of his Apparel being assisted therein by the Faithful Christians, that came to take their last Farewel all of him, striving to touch his Body, as accounting it no small Honour. When he was naked, the Infidels offered to nail him to the Stake ; but he desired them to forbear, saying, *Suffer me even as I am, for he that has given me strength to come to this Fire, will give me patience likewise to persevere therein, without your fastening me with Nails.* Upon which he put up his Prayers to Heaven, with great Fervency giving all Laud and Praise to God, that he had been pleased to bring him to such a glorious End, whereby he knew that he accounted him worthy to suffer for his Names sake.

When he had ended his Prayer, the Tormentors kindled the Fire, the which though raged
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fearfully to the Appearance of the Beholders, yet it bent Archwise, and touched not his Body, which at that time sent forth a fragrant smell like Frankincense, when as the Cruel Persecutors perceiving he stood uninjured by the Flame, their Rage increased, whereupon they called a Tormentor, who with a Spear run him into the Body; out of which Wound issued such a stream of Blood, that it quenched the Fire; to the great Amazement of the Beholders. Yet the Malice of the *Jews* proceeded farther, for they, not content with his death, stirred up *Nicetes* to move the Proconsul not to deliver his Body to the Christians, least (said they) *they should forsake the worshiping of Jesus and worship him.* Whereupon the Proconsul ordered it should be Consumed to Ashes. And thus Ended this good Man, who died *Anno Christi 170*, changing his Mortal for Immortal Life.

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The Life and Martyrdom of Dionysius Areopagita.

D*ionysius Areopagita* was an *Athenian* by Birth, descended of Noble Progenitors; and in his youth having attained to the Excellency of Learning in *Philosophy, Astronomy*, and all other Humane Sciences. He lived in our Saviour's time, and he it was that, at the Death of our blessed Lord, beholding the dreadful darkness that then happened, said, *that either the God of Nature suffered, or that the frame of the world would be dissolved.* And farther, *that God unknown in the Flesh did suffer, for whose cause the Universe was covered with thick darkness.* And yet at that time he was but a Heathen; yet being cheif Judge of the Court of the *Areopagites*, seated on the hill of *Mars* near *Athens*, he was there Converted by *St. Paul*, at what time the People brought him before him, to give Judgment against him for Preaching against their Gods, and despising their Altars; as also his Wife was Converted at the same time, whereupon he not only delivered the Apostle from the rage of the multitude, but kindly intreated him; to requite which kindness, after he had openly professed Christianity, *St. Paul* constituted him Pastor of the Church at *Athens*, where he used such diligence, that by his Example many renounced their Idolatries, after he had continued there a while he went to *Ephesus* there to visit *St. Paul* and *St. John*, at whose Request, after having appointed *Publius* to Officiate

in his Absence, he went to *Rome* ; and from thence was sent by *Clemens* into *France*, where he Converted many to the Faith, not only of the meaner sort, but likewise the Noblest of that Country ; upon which the Heathen Priests used their utmost endeavours to oppose him ; and not only so, but hired certain Villains to make him away, who when they beheld the man, such a Lustre darted from his Face, that many of them fled, trembling and amazed : and those that stayed, were so chilled with fear, that they could not do him any harm, yet such was the Malice of his Enemies that they prevailed with the Præfect to cause him to be apprehended together with several of his followers, for despising and contemning the Worship of their Gods, when coming before the Præfect, he admonished him to confess his Error, that by his Recantation the People may see how they had been traduced, and by that means return to their former Worship : but the holy Man replied, that the gods which they worshipped were no gods ; adding, that there was but one only true God, as he had Preached, whereupon the Præfect enraged, caused him to be beaten ; and when he saw that prevailed nothing with him, he Condemned him to be Beheaded ; the which to put him the greater Torment, was done with a blunted Sword, on the top of the Mount without the City, where kneeling he said with an Audible Voice, *O Lord God Almighty, thou only begotten Son, and Holy Spirit ; O Sacred Trinity, which art without beginning, and in whom there is no division, receive the soul of thy Servant in peace, who is put to death for thy Cause and Gospel.* After which he submitted his head to the strokes of the Executioner : Suffering *Anno Christi* 96, and of his Age 110. *The*

The Life and Martyrdom of Justin Martyr.

Justin Martyr was born at *Neapolis*, a City in the Country of *Palestine*, being Son to *Priscus Bachius*; who during his Nonage caused him to be instructed in learning who by his Acute Wit and ready understanding, attained to such perfection, that he became a famous Philosopher: But not resting there, he sought for something more Divine, and thereupon tryed most of the Schools and Learned Men of that Age. Insomuch that for his more than ordinary acquirements he was esteemed by all that knew him; but when he grew up to perfect years, he still contemplating upon the nature of Divine Beings; at last it pleased God to put in with his Holy Spirit, and by the means of Saving Knowledge, to give a right understanding of what before he beheld but dimly.

The means that first brought him to embrace Christianity, was his beholding the constant undaunted and Couragious suffering of such as *laid down their Lives for the Testimony of the Lord Jesus*. He being thus grounded, one day as he was walking upon the Sea-shore, he met an old man of Venerable Aspect; who after some Discourse told him, That Philosophy could not direct him to Heaven, for that it was a Science that was clouded from the true Knowledge of God, and Eternal Life. And upon reasoning with him about the immortality of the Soul, and a future

state of Happiness, he so Confirmed him, that he from that time was a strict Professor of Christianity and a great opposer of Hereticks and such as fomented divisions in the Church, by his Learning confounding their Arguments in several Disputations not only at *Ephesus*, but in many other places.

He drew up an Apology in the Defence of the Christian Religion, shewing the unlawfulness and wickedness of Persecution, which he sent to the Emperor and Senate of *Rome*, as also he sent a Letter to *Urbicius*, Lieutenant of the City, in defence of the Christians, and the Religion they professed, charging him, that he put men to death only for their bare Profession, and that without any due Examination which was contrary both to the Laws of God and Man; and, by laying open the Holy Lives of the Christians, so far prevailed with the Emperor, that he sent Letters to his Governours in *Asia* strictly charging them not to put any to death for their Religion, unless there were some notorious Crimes proved against them.

After his having painfully preached the Gospel in many Countries, at last he came to *Rome*, where he had many Contests with the Philosophers and Sages; and was at last by the procurement of one *Crescens*, Condemned and accordingly Beheaded, *Anno Christi* 139; and as *Epiphanius* has it, under the Reign of *Adrian* himself, having some time before Prognosticated his own death. And so fell this Faithful Labourer in Christ's Vineyard.

Justin Martyr was Bishop of *Rome*, to defend the Church in keeping the Church in perfect unity. He wrote five Books against Hereticks, wherein he likewise set down the Christian Doctrine of the Hereticks.

The Life and Martyrdom of St. IRENEUS.

I*reneus* was born in *Asia*, though his Parents were *Grecians*; who, as some think, fled thither to avoid the storm of Persecution. In his green years he was under the Tutorage of *Poly-carp* Bishop of *Smyrna*, who as you have heard suffered for the Faith.

Growing up to Maturity, he went into *France*; where he was ordained a Minister of the Church at *Lyons*; and there taught and instructed his Flock even in the most perilous times; not only by reason of the Persecutions that were raised by the Heathen Emperours, but by the Troubles that happened by reason of the Sects and Heresies that sprung up; yet he so wisely ordered his Affairs, that in a short time he brought things into a peaceable condition: when, after the Martyrdom of *Photinus*, he was by the General consent of the Brethren made Bishop of *Lyons*, where he continuing for the space of 23 years brought a number over to the Faith of Christ, and founded the Doctrine of the Hereticks, as *Montanus*, *Theodosius*, *Alcibiades*, *Maximilian* and others, who spread abroad their Infection to corrupt Christianity: after which he sent Letters to *E-leutharius* then Bishop of *Rome*, to desire him to be diligent in keeping the Church in perfect Unity. He wrote five Books against Heresie, wherein he likewise set down the damnable Doctrine of the Hereticks,

After he had sat Bishop for some, and dispensed with many difficulties, God was pleased to give Peace to his Church, but it continued not long for after the death of *Commodus*, *Severus* succeeding, he raised up the fifth Persecution; during which, the Christians went to wreck on all sides, but especially at *Lyons*: Infomuch that by reason of the number that were slain, the Blood in abundance ran down the Pavements; when, after some time, this Holy Man being taken, with several of his Chief Friends, they were led to the top of a Hill, on which were placed Crosses on one hand, and Idols on the other; and they put to their Choices either to embrace the Idols, and live, or to be Crucified: upon which they joyfully chose the latter, suffering Martyrdom *Anno Christi* 182, and of *Irenaeus* his Age 60, or as some will have it 90.

The Life of Tertullian.

Tertullian was by Birth a *Carthaginian*, descended of Noble Parentage, his Father being a Centurion of the Proconsular Order ; an Office in great esteem amongst the *Romans*. He in his youth gave himself wholly to study and attained to such Perfection, that he was admired by all men, his Praise being left upon Record by many of our Modern Divines.

At his first entry upon Christianity he was made a Presbyter ; in which state he continued teaching and instructing such as he could ; in the Principles of Religion, till about the middle of his Age, being a great opposer of the Sects of Hereticks, which then began to swarm in most Countries where the Gospel had been planted. He living in the Persecution under *Severus*, was a great defender of the Christians from such as sought their Lives, not only by his Arguments even to the Convincing of their Adversaries, but also by protecting them from their Rage and Malice, and by his Godly perswasions so wrought upon the Emperour, that he was contented to stay the Persecution for a time, during which interview he wrote several excellent Books against the Hereticks ; some of which are extant to this day, and especially that, *De Corona Militis*, which he wrote upon the occasion of a Christian Soldier's refusing to wear a Lawrel Crown upon his head, in Token of Victory ; alledging, that it did not

become Christians to wear Crowns in this Life. His manner was to pray thrice a day.

In his Writings about Death, Judgment, Heaven and Hell, he tells us that when he was a Hea- then he scoffed at those things that he now preached, and that therefore he did perceive that we were not born but made Christians.

His Conversion grew by Reading the Scriptures, and duly weighing them ; declaring that whatever was done was in them foretold ; and after his Conversion he was taken up Night and Day in Reading and Expounding them ; getting them for the most part by heart, yet notwithstanding his great Learning, he at last fell into a Relapse by adhereing to the Doctrine of *Mon- tanus* ; which greatly Eclipsed the Glory of his former Life. He died *Anno Christi* 202, and of his Age 63.

The

The Life of Origen.

Origen was Born of Christian Parents, *Anno* 189 being Son to *Leonides* who trained him up in all good Literature, and so well instructed him in the grounds of Christianity, that he in a short time was too hard for his Teacher ; at which his Father inwardly rejoiced, though he outwardly seemed displeased, and would often whilst he was sleeping kiss his naked brest, *as the Temple wherein the Holy Ghost had chosen to dwell.*

Whilst he was yet a youth the storm of Persecution grew loud against the Church, by which his Father was taken from him and carried to Prison, whom he would have followed at the peril of his own Life, had not his Mother, by hiding his Cloathes, restrained him ; yet he writ to him earnestly admonishing him to continue faithful unto the end, and not alter his opinion, as indeed he did, being put to death for Christs sake, and had all his Goods confiscated. Whereupon his Mother being left to shift for him and his Brother, they for a while suffered extream penury ; inso-much that he was obliged to maintain himself by keeping a School, where he at leasure hours greatly improved his studies ; when a while after Providence so ordered it, that both he and his Mother, together with his Brother, were entertained in the House of a rich Matron, whereat his coming he found one *Paulus* a Heretick, who by his courteous demean had gained great repute,
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not only with the Lady but with many others who frequented his Lectures. Yet *Origen* all that in him lay shunned his Company, and would never be perswaded to joyn with him in Prayer, his daily business at spare times was to visit such as were imprisoned for the Faith, to Instruct, Comfort, and Receive them; and usually followed them to the place of Execution, though he greatly endangered himself thereby: Being once carried in order to be stoned to death, but God miraculously delivered him from the hands of the Heathen multitude, and prevented their wicked purpose. Nay, so extreemly was he hated by the adversaries of the Church, that oftentimes a Guard of Souldiers were obliged to watch the House where he was for his safety.

He along time continued at the before-mentioned house, Preaching to, and Exhorting those that came to him. A number daily resorting, not only of men, but Women and Virgins; upon which to avoid Temptation he Gelded himself, as misapplying the Text wherein 'tis said, *There are some that make themselves Eunuches for the Kingdom of Heaven*, for which rash Act of his he was afterwards upbraided by his Fellows.

About this time the Church of *Achaia*, being much vexed by the Hereticks, *Origen* was sent thither by the Brethren, with Letters which empowered him to be assisting to extirpate the Heresie, and make up the discord that was happened. When in his Journey he was by the Bishop of *Palestine* made a Presbyter, when he was arrived there he grew so famous, that not only the Christians, but the Heathens came far and near to hear him Preach, which so much Eclipsed the
fame

fame of *Demetrius* the Bishop, that he strove by all means to disgrace him; and thereupon published several scandals of him to the World, and amongst the rest that of gelding himself. Yet the Holy man like the Palm-tree, the more he was oppressed the more he grew, continuing to Preach in *Palestine*, and *Casarea*, where *Mammae* the Emperours Mother hearing of his fame, sent for him, and by his Instructions was confirmed in the Faith. He it was that reclaimed St. *Ambrose* from his Hæretical opinions.

Certain it is that he suffered many great afflictions during the Persecutions, as Imprisonment, Racking with Iron bars, Confinement in Dungeons and the like; with many terrible threats of death, when at last hearing that several Christians were carried to the Temple of an Idol in *Alexandria* to burn Incense, he ran thither and earnestly exhorted them rather to suffer death than consent to such a wickedness; where he was no sooner arrived, but the multitude let go those they had brought thither, and laying hold of him they haled him to the Altar, and there proposed, that he would either offer Incense to the Idol, or defile his Body with an ugly Black-more; whereupon being in a great straight they forced the Censer into his hands, and whilst he trembling held it, they in the like manner obliged him to cast the Incense into the fire; upon which they all bawled out, *Origen has Sacrificed, Origen has Sacrificed*, upon which the Church Excommunicated him, which so much grieved him, that had he not been supported by the Divine Spirit he had fallen into despair. A long time he mourned in silence and much lamented

ed what he had done though unwillingly, many of his Prayers and Lamentations being yet extant though too tedious to be here inserted.

After he had continued thus penitent a long he was again received into favour and whilst he continued at *Alexandria*, a Messenger came from the Governour of *Arabia* with Letters to the Lieutenant of *Ægypt* to hasten him thither, to resolve the Governour in several particulars of which he stood much in doubt; whether he was immediately dispatched, and so confirmed the Governour that he gave him many rich presents, there likewise he Instructed many, Converting the Infidels, and Confuting the Hereticks, who taught *that the Souls and Body dyed together, and so at the last day would rise together.* There likewise *Theodorus* and *Athenodorus* became his Disciples, and gained so much under him, that shortly after they were made Bishops. And now the Church began to have rest, but her Capital Enemy was Idle, but plotting all ways imaginable to disturb her peace, insomuch that *Decius* succeeding *Philip* in the *Roman* Empire, he raised up another Persecution. In which amongst the rest, *Origen* suffered many great afflictions, as Imprisonments, Rackings, Scourgings at Iron-stakes, dark noisome Dungeons; and his feet for some days stretched two yards asunder in the stocks, all which he patiently suffered for the sake of his Blessed Master, who had shed his precious Blood to purchase his Redemption, that so he might follow him *to those eternal Mansions he went before to prepare, for all that faithfully love and serve him, nor can it be imagined that this great Pillar of the Church, came any whit short of his blessed expectation.* He

He died in the Reigns of *Gallus* and *Volusianus* *Anno Christi* 220. and of his Age 69. leaving behind him many of his Sacred Works, which in all Ages of the Church have been very profitable, but especially his Tomes upon the Gospel of *St. John*, and those upon the *Lamentations* of *Jeremiah*, which he wrought during his being Excommunicated.

The Life and Martyrdom of St. Cyprian.

C*yprian* was by Birth a *Carthaginian*, born of Heathen Parents, himself being likewise trained up in Idolatrous Worship, till such time as God was pleased to open his Eyes and shew him into what hazard of Eternal woe he had plunged himself. Learned he was in all the Arts and Sciences, that Age was capable off; though they all shot wide of Saving Knowledge he greatly addicted himself to the Study of Magick, that Diabolick Art; yet one day going to hear the Ministry of *Cacilius*, a Godly Presbyter of *Carthage*, more out of curiosity than to profit thereby, but God so effectually wrought that by that good Mans Preaching out of the Prophet *Jonas*, our *St. Cyprian* was throughly converted to the Christian Faith: When as the *Carthagians* perceiving that he was a true Convert, and beheld

held his zeal for the Christian Religion, they prevailed with him to be ordained a Presbyter, after which he continued amongst them Preaching the Gospel and exhorting all to be *steadfast to the end, and then they would not fail to receive the promised Crown of Life.*

By his constancy in opposing the Enemies of the Church, and his undaunted Resolution, in carrying on the great work of the Gospel, he grew in a short time famous amongst the Christians, insomuch that he was made Bishop of *Carthage*, and had the governance of all the Churches in *Africk*; for nothing of any moment was done without his Knowledge and Consent. Nay, often the Churches of *Spain*, and other parts sent to him to have his advice in doubtful matters, his business at all leisure times was to write to the Pastors of the Churches, to Admonish them to be vigilant in looking to their Charge, *least the Wolves in Sheeps cloathing should get into Gods fold,* several of his Excellent Epistles being yet extant.

He also could predict future events long before they came to pass. He was of a Free, Courteous and Obliging temper, no ways given to Passion, he greatly delighted in Reading, and would let no day pass wherein he did not consult some of the Fathers works, but especially *Textullian*; whom he called his Master, endeavouring nothing more than to keep himself unspotted from the pollutions and defilements of the flesh.

When a Persecution was raised against the Church by *Amilianus*, President of *Ægypt*, and by *Paternus* and *Galerius Maximus*; in which many hundreds of Christians fell, he wrote an Epistle

file to the afflicted Church, to tell them that the true cause of their Persecution, sprung from the division and discords amongst themselves, *For how,* says he, *can you imagine, but your Enemies will get advantage over you, when you neglect the Precepts of God, and run headlong into greivous errors wounding each other by Schisms in the Churches, therefore Repent from the bottom of your Hearts and God will Repent him of the evil he intends to afflict you withal.*

Long before this Persecution he had a Vision, wherein was represented a miserable old Man with a careful Countenance, and on his right hand sat a young man very sorrowful and heavy, and not far off one dancing with a Net out spread in his hands, calling at severall that stood some distance, at which whilst Cyprian was wondring he seemed to hear a voice saying, *Young man that thou seest sit on the right hand is sad and sorrowful, because his precepts are not observed. But he on the left hand danceth and is merry for that occasion is given him to get power from the antient Father to afflict men.*

He had likewise another Vision, wherein he was admonished to be sparing in meats and drinks, least that his mind long given to Heavenly Meditation, might be drawn away by worldly allurements.

In the beginning of the Persecution he went joyfully in to Banishment lest as himself declared he should cause the Enemies to rage the more against his Congregation, he also continued there very patiently till after the Death of *Decius* the Emperour, when he again returned to his charge; but had scarce visited his Friends, before *Paternus* again exiled him, after his death he came back again,
in

in hopes of rest but *Galerius Maximus* succeeding him, he caused *Cyprian* to be apprehended, as he was walking in his Garden, giving order to the Souldiers that they should carry him to the Idol Temple to Worship, and offer Sacrifice; the which when he refused to do the Pro-Consul breaking out into a great passion, said, *Long hast thou lived in a Sacrilegious mind, and hast gathered together men of a wicked Conspiracy, and hast shewed thy self an Enemy to the Gods of the Romans, and their Holy Laws; neither could the Sacred Emperours Valerianus and Galienus, revoke thee to the Sect of their Ceremonies wherefore I condemn thee to have thy head cut off,* to which with a joyful Countenance *Cyprian*, replied, *do what ever shall be in thy power,* and thereupon he putting off his Cloaths delivered them to his Deacons, bidding them give his Executioner five twenty peices of Gold for the kindness he was to do him, and thereby to express he freely forgave him. And then pulling a vail over his Eyes, he kneeled down and had his head smitten off with a Sword, suffering Martyrdom for the Testimony of his Lord and Master, *Anno 259* and in the 70 year of his Age, as some have it.

The

The Life of Eusebius.

E*usebius* was Bishop of *Cæsarea*, where he continued for a long time, disposing and ordering the Affairs of the Church being a Man of great Learning, Mild and Modest in his behaviour. By his Study and Industry he got to be so Famous that the Emperour *Constantine* the Great was wont to say of him, *that he was not worthy only to be Bishop of one City or Country, but of the whole Universe.* St. *Basil* says of him, that he is worthy to be credited for his great Experience; and St. *Hierom* declares that *Eusebius* was a great Student of the Sacred Scriptures, and together with *Pamphilus* the Martyr, a most diligent searcher of the Divine Library. He it was that wrote a great part of the Ecclesiastical History, and left behind him many famous works of his own Writing.

In his Time, *Eustathius* Bishop of *Antioch*, being deposed, as some Authors report, for the *Sabellian* Heresie, which caused no small distraction in that City; the People being divided into two parties, nay, even the Souldiers themselves, one part standing up for the deposed Bishop, the other were for bringing in *Eusebius*, who utterly refused to come to them, and therefore was highly commended for his Modesty and Moderation by the Emperour, who sent his Letters to the Governour strictly charging him to put an end to the Division, or allay the Tumult; the which in a

short time was effected, which otherwise had proved the overthrow of that City.

Within a while after a Synod was assembled at Tyre, where all the Bishops Assembled to put an end to some differences that sprang up in the Church; whither *Eusebius* at the request of the Emperor went, and was constituted chief Judge; which moved the Envy of many against him, and especially *Potamon*, who had in the former Persecution been one of his Fellow Prisoners, and now exclaimed that he took too much upon, by exalting himself above the rest of the Clergy; but was soon overcome by the Grave and Mild Speeches of *Eusebius*.

Many Divines there are that do charge him with *Arianism*, as denying the Deity of Christ; but *Arhanasius* declares that he recanted in the *Nicene* Council. And *Hierom* charges him as an open defender of the *Arian* Doctrine: but on the other hand, *Socrates* out of *Eusebius's* own Writings endeavours to vindicate him from that Aspersions. And *Sculretus* Reports thus, *Arius*, saith he, denied the Eternity and Co-equality of the Son of God; but *Eusebius* every where professes his Eternity, though he never seriously believed his Co-equality with the Father. Yet notwithstanding those Aspersions thrown upon him, the Church has greatly profited by his Labours, he being a man of great Wisdom and Foresight, as does appear by the many Books he wrote; some of which have been lost, but many have been transmitted to Posterity even till now.

He lived to a good old Age, for the most part in Peace and Tranquillity; Dying *Anno Christi* 340.

The Life of Lactantius.

HE was by Birth an *Italian*, when going to *Rome*, he became a Scholar under *Arnobius* where he greatly profited in Sacred Learning, fixing his mind altogether upon Divine things. Infomuch that with the assistance of God's Holy Spirit, he in a short time grew famous; when having perfected his studies at *Rome*, he departed thence for *Bithynia*, where he kept a School of Oratory under the Reigns of *Dioclesian* and *Constantine the Great*, at what time he perceiving that many had fled from their Charge, for to shelter from the Persecution which raged under the former of these Emperours, he as a Champion stood up for the defence of the Christian Religion; and both by his Preaching and Writings, boldly maintained its Verity and Sanctity which may Appear by some of his Books that are yet extant; notwithstanding which, the Persecution raged fearfully, infomuch that a great number of the Christians Churches were demolished by Fire, and the Fire again in some places quenched with their Blood, in which time, many of his Books were lost, yet he rested secure till it pleased heaven to allay the Tempest; in which fell no less, as some Authors of note reckon, than 250000 Christians.

After which the Tyrant dying, *Constantine* the Great revoked his wicked Decrees, and comforted the Christians; restoring them to their Churches and Lands. He also sent for *Lactantius*, and

made him Tutor to his Son *Crispus*, where when he had continued a considerable time, he departed this Life, dying *Anno Christi* 308. He was a man of great parts, both Morally and Divinely Wise; he was always Liberal, for whatsoever he received, he again distributed it to such as were in want; Insomuch that notwithstanding the many rich presents he received at the hands of the Emperour, he died very Poor.

The Life of Athanasius.

A *Thanasius* was an *Egyptian* by Birth, being born in the City of *Alexandria*; and was in his youth taken by *Alexander* the Bishop of that place; who, for his good liking to him, caused him to be instructed in the Knowledge of the Scriptures making him a Deacon, and caused him to go with him to the Council of *Nice* summoned by *Constantine* the Great against the *Arians*; there, by his sharp disputes, he confounded their Arguments and false Doctrine, though at that time he was but a Youth. After the Council broke up, he returned with the Bishop into *Egypt* and continued obedient to him. When a little before the Death of the said *Alexander* it was revealed to him that *Athanasius* should succeed him, the which he remembring, when at the point of Death, called for him, but he having notice of what

what he intended, fled and hid himself as being loth to undertake so great a Charge; and when those that sought him, could not find him, the dying Bishop with his last breath said, O Athanasius, thou thinkest that thou canst escape, yet shalt thou not escape this Office.

The Bishop was no sooner dead, but *Athanasius* was found out; and though much against his will made Bishop, at which the *Arians* and Hereticks being greatly grieved, sought all imaginable ways to intrap him; making many grievous complaints against him to the Emperour, of all which he cleared himself: yet ceased not the restless Malice of his Adversaries, but again insinuating themselves into the Emperor's Favour, they told him that *Athanasius* was the cheif Cause and principal Contriver of all the Civil Discords that had happened in the Church; upon which the Emperor summoned him to appear before him; which he joyfully did, and there baffled all the Objections that were charged against him, plainly discovering the Malice of his Enemies. Yet could he not rest quiet, for *Arius* and his Faction daily sought his destruction; whereupon they charged him for breaking the Chalice; and that one *Arsenius* being murdered, he had cut off one of his Armes to practise Magick withal; and that he had lain with a Woman by force. To try him for these pretended Crimes, a Council was called at *Tyrus*; but upon the hearing of the matter, their Malice was again bewrayed, the Person said to be murdered, being produced in Court alive; and the Woman knew him not, but charged one *Timothy* a Presbyter with the Fact: yet he fearing that in the Tumult his Adversaries had raised, he might

be Murther'd, he by the Advice of his Friends departed secretly to *Rome*; when as his Enemies perceiving they had missed of their Aim, they brought other false Witnesses against him, and in his Absence passed Sentence upon him, and deprived him of all his Dignities, at which the Emperour being much offended sent for them to answer for what they had done; yet so far they prevailed with him by the Assistance of *Eusebius* that they procured the Bishop's Banishment into *France*. After which *Arius* and his Faction grew strong, and the better to insinuate himself into the intire favour of the Emperour, he subscribed to the Articles of the *Nicene* Council, though much like the Jesuits of our Age, by the way of Mental Reservation; for having a Paper of his own Erroneous opinions in his Bosom, When the Emperour asked him whether he did believe all from his Heart? He said, he did believe all; meaning all that he had written. But not long after Heavens Vengeance found him out, for he going into a Privy, there voided his Bowels, and died in that miserable Condition.

After the death of *Constantine*, his Son *Constantius* succeeding him, the Faction so far prevailed with him as to gain him to their Party, and then all of the Orthodox Religion went to wrack. Great search was there after the Bishop, and a Decree sent out to kill him wherever they found him. The Bishops of the True Religion were Imprisoned, Deposed and Massacred; so that now all places were again filled with Lamentation and Mourning, and *Athanasius* was forced to fly from place to place to secure his Life; till at last it pleased God to move the Emperour to take him into favour

favour, and restore him to his Bishoprick; which foregrieved his Enemies, who again began to lay grievous Accusations to his Charge, and offered to prove them, but being urged thereto they could not do it.

When *Julian* came to be Emperour, at the instance of the *Arians* he sent to the Governour of *Egypt* to Banish *Athanasius*; but he only hid him till the Death of that wicked Emperour, maintaining him at his own Charge.

After him *Jovianus* and *Valentinian* Ruling the Eastern and the Western Empire, he was Recalled and Established in his Bishoprick; where after all the stormes that were raised up against him, he died in peace at *Alexandria*, Anno Christi 373; having been Bishop of that See 46 years, during which time he had been in many great Perils and Hazards of his Life; for not only Bishops but Emperours and Nations sought his Destruction: but God delivered him out of their hands, to the Glory of his Name; for his only trust was in God alone, which caused him often to say, *though Armies should encamp about me, yet I would not fear.*

He was a man of sound Judgment, of great Integrity and Uprightness; much beloved of all good Christians, which was seen by the great rejoicing they made at his Re-installment.

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The

The Life of St. BASIL.

ST. *Basil* was born in *Pontus*, of Christian Parents; his Great Grandfather suffering Martyrdom for the Testimony of Jesus Christ, under *Galerius Maximus*. When this Holy Man was grown to years of discretion, he went to *Cæsarea*, a City in *Cappadocia*, where he profited much in Learning, excelling in a short time all of his Age. When he had continued there for some time, he departed to *Constantinople*, & from thence to *Athens*, and afterwards to *Antioch*; in which places he greatly Improved his Learning; often disputing and confounding the *Arians*, who in his time greatly increased. His Fame being once spread abroad, he was ordained Deacon by *Meletius*, Bishop of *Amioch*, and afterwards Bishop of *Cæsarea*, by the Decease of *Eusebius* his Predecessor.

He had not long been settled in that See before the Emperour *Valence*, by the perswasion of the *Arians* (whose Opinions he strictly Embraced) was prevailed with to remove him, and put one of their Faction in his room, but when the Emperour was on his way, news came that his only Son was even at the point Death, which caused his stay: as likewise his Wife dissuaded him from going, by telling him of several fearful Dreams, that had presented themselves to her Fancy, saying all had happened through his persecuting the Christians. Whereupon he sent for *Basil*, who coming into his Presence, he speaks to him after this manner, *If thy Faith and Opinion be true, pray that*

that my Son dye not of this disease. To which Basil replied, *If thou wilt promise me to believe as I do, and if thou wilt bring the Church into Unity and Concord, past doubt thy child shall recover.* But upon the Emperour's refusing to consent, he departed; saying, *Let God deal with the child as to him best seemeth and immediately after he died.*

During the persecution raised by this Emperor he put 80 Presbyters into a Ship designing to set it on Fire upon the water; when meeting with Basil, he perswaded him to embrace the *Arian* Doctrine, promising to promote him to great dignity; but he undauntedly told him, that *such fair Promises were fit only to intice Children, but that he was taught and nourished by the Holy Scripture and was ready rather to suffer a thousand deaths, than to suffer one syllable or Iota of the Scriptures to be altered.*

Whereupon the Emperour fell into a Rage, threatening to put him to Death and Confiscate his goods: but he nothing daunted, replied, *he feared not what he could do to him for that if he put him to death it was only to set him at Liberty.* The Præfect standing by and hearing his resolution, told him *he was mad*; to whom he replied, *I wish I may be for ever thus mad.* Whereupon he had a nights time allowed him to resolve what was best to be done.

Next Morning, he Preaching in the Church, the Emperour came in with an intent to disturb him; but beholding the Gravity of the man, and his modest Behaviour, he recanted his purpose, and would have presented him with a large Gift; but he mildly refused it. A while after the Præfect sending for him, Commanded him to comply with the will of the Emperour, or there was no way for him but death. Yet gave him a longer time to
con-

consider, but in vain; for he grew yet more and more confirmed, desiring rather to receive the Crown of Martyrdom, than to dye a natural Death: which when the Emperour perceived he revoked his Sentence: Yet at the Instance of the *Arians*, he consented to subscribe an Edict for his Banishment; but when he came to write, the Ink would make no impression, though often tryed; as also at that time such a Trembling seized his right hand, that being terrified he tore the Paper and cast it from him. So that notwithstanding all the malice of his Enemies, *Basil* died at *Cæsarea*, when he had sat Bishop there 8 years, departing this Life, *Anno Christi* 370.

The

The Life of St. Ambrose.

HE was Born in *France* his Father being a Roman Præfect, a little after his Birth as he was lying in the Cradle, a swarm of Bees came and settled upon his face, and again departed without doing him any harm, which caused his Father to say, if he lived he would be something great.

After he came to maturity he Travelled to *Rome*, and there so closely plyed his study, that he in a short time attained to the Excellency of Knowledge in Divine things. After a while he was appointed by the Emperour *Valentinian*, to be Governour of *Insubria*, and Lieutenant of the City of *Millain*, about which time by reason of the Death of the Bishop of that City there happened a great contest about Electing a new Bishop. Infomuch that the City was like to be in an uproar, whereupon St. *Ambrose* going to the great Church, to perswade them to Peace and Unity, after he had made a short Oration, they all with one consent cryed out, *Ambrose, Ambrose*, every one now agreeing though greatly divided before, that he should be their Bishop, which strange Alteration the Bishops present perceiving, concluded it hap'ned by the Divine Will of God, and thereupon they confirmed the peoples choice, sending to acquaint the Emperour with what had happened, who greatly rejoiced thereat, saying, "That he thanked God that he had so approved of

“ of his Choice, for that he whom he had set o-
 “ ver them to Govern their Bodies, God had now
 “ instituted a Governour of their Souls.

After he was settled in that See, all things became quiet and calm, the Emperour highly approving of all he did, but after his Death his Wife *Justina*, who was much infected with Arianisme, raised him up great trouble; she and her Son coming to *Milain* for that purpose, where an Edict was signed for his Banishment, but the People withstood it even with force, rescuing him from those that were appointed to bear him thence, when in the mean time news came that *Maximus* a Britain had Rebel'd, and that *Gratian* the Emperour was slain in *France*, by *Andragathius*, and that he advanced with his Army towards *Rome*: This news so quel'd the Spirits of the cruel Empress, that she left off what she intended against this Holy Man, yet did she proceed to infuse the poyson of Arianism into *Valentinian* her Son, which she did so effectually that he embraced it to the last; notwithstanding all the endeavours St. *Ambrose* used to divert him from it, and to confirm him in the true Doctrine of Christ, which his Mother perceiving stirred him up against St. *Ambrose*, whereupon he one day went with an Army of Souldiers, and beset the Temple where he was Praying, commanding him to come out, but he refused, saying, *That he would not forsake the Sheep-fold of Christ to let the Wolves enter, but that he was ready to dye where he was*, which brave speech so daunted the Youngster, that he retired without doing him any harm.

During *Theodosius's* Reign, in the Eastern Empire a great Sedition befell in the City of *Thessalonica*

Salonica which so enraged the Emperour, that at the instance of one *Ruffinus*, he sent thither a great power who entering the City, slew many thousands of the Inhabitants. not discerning between the Guilty and the Innocent, which so grieved St. *Ambrose* that he Excommunicated the Emperour, and would by no means absolve him, though all entreaties were used, till such time as he had throughly Repented him of that rash deed; nor then till he had established a Law, that all Sentences and Decrees passed in Anger should be void, and that Thirty days should always pass between the passing of the Sentence and the Executing the same, to which the good Emperour freely consenting he was Absolved, and received again into the Communion of the Church.

On a certain time a Wizard sent his familiar Spirit to kill St. *Ambrose*, but the Spirit returning told the Wizard that he was so fenced about, that he could not hurt him. At another time one coming with a drawn Sword to his Bed-side to kill him, his hand on a suddain withered, so that he could not stir it till upon his hearty Repentance, St. *Ambrose* prayed over it, and restored it as his other.

When *Eugenius* was Emperour, *Flavianus* the Prefect desired leave of him to build an Altar of victory in the City of *Millain*, the which St. *Ambrose* greatly opposed, but perceiving he could not hinder it, he departed the City and returned not till after the death of the Emperour, and his Prefect, who going out to fight against *Theodosius*,

dosius, where *Eugenius* upon his flight after the overthrow was slain by his Souldiers and the other fell in the Battle.

After St. *Ambrose* had sat Bishop about Sixteen years, Death summoned him to lay down this troublesome Life, for a Life more lasting; whereupon before his Death, he resolved to provide a Shepherd for his Flock, and for that purpose sent for one *Simplicianus*, and ordained him Bishop in his stead, and then after having given many godly Exhortations to such as were about him, he gave up the Ghost, Dying in the third Year of *Theodorus*, Anno Christi 397. To the great grief of the Christians, whose Champion he had been in the greatest Persecutions that Hell had raised up to Eclipse the lustre of the Gospel.

The

The Life of St. Hierome.

ST. *Hierom* was Born at *Seridon*, a City in the Confines of *Dalmatia*, Anno Christi 331. his Father was *Eusebius*, a Godly and Virtuous Christian. When he was but a Youth, he was sent to *Rome*, where he greatly profited in Learning, especially in the best of Knowledge, viz. The Understanding of the Scriptures, which he there expounded to many that came to him. Skilled he was in most of the known Tounes especially in such as were any ways useful to Learning.

Being thus expert he Travelled into *France*, where he acquainted himself with the most Learned of that Countrey, and grew there so famous, that *Bonofus* would needs Accompany him in his Travels, when having spent much time in viewing the Libraries, and Writing out several worthy Books of the Fathers, he returned into his own Country; where he had not rested long ere (considering the great wickedness that reigned in most Cities and Towns) he resolved upon a private Life, endeavouring what in him lay to perswade some of his Companions to take part therein with him, and especially *Pammachius*, but he would not consent.

Yet a while after St. *Hierome* having settled his affaires, went to *Jerusalem* to take a view of all the memorable places; where by reason of the Contagion that was engendered in the Aire, he
fell

fell sick, but in a short time having recovered his health he resolved upon putting his former resolves in practice, and thereupon retired into a Desert or Wilderness between *Syria* and the *Saracens*, where he continued into a Cave, not having other Company than wild Beasts and Serpents, except the converse he had with Heaven, and his Books, and having in his Youth time been somewhat extravagant he much bewailed himself of those follies, shedding abundance of Tears, and begged of God not to remember the sins of his Youth, he likewise divided his time into two parts, one for Prayer, the other for Meditation. He slept very little, his Diet being only Roots, Herbs, and Water. During his Solitude, he learned most of the Scripture by Heart, and not only so but he made many excellent Expositions upon the Prophets, and especially that of *Obadiab*, sometimes he would walk out of his Cell to visit some of the Neighbouring Monks, who had betaken themselves to a retired Life, living there truly Religious, their Lives and Manners far differing from any of our Age.

After he had continued in this state for some Years, he heard there were new differences sprung up in the Church, whereupon he left his Cell and went to *Rome*, where he was no sooner arrived; but all men judged St. *Hierome* the fittest person to succeed *Damasus* the present Bishop. Yet some there wanted not, who not long after began to Envy his Vertues, charging him for leaving *Rome* and departing into *Syria*, and their living amongst Heathens: Yet he so excused himself in many particulars, that his Enemies were at last ashamed of their Accusations, so that he continued

ed at *Rome* Teaching and Instructing many in the Faith, and especially the noble Matrons, in the Houses of one of whom he lived. By this time the *Arrians* being grown powerful, began to spread their infection abroad, and at last were so bold as to endeavour the bringing over St. *Hierom* to their Party, the reason they had to believe he would adhere to them, was, because he read *Origen's* Works: But when he heard what they intended, he utterly detested against them, and to avoid any scandal he left *Rome*, and much Repented him that he had come thither, for now the Church growing Rich, Christian Simplicity, and sincere Religion began to be laid aside, and Formalities, and Traditions heaped up in their stead.

Having passed through some Countries, and Visited many of his former Acquaintance, he came again into *Syria*; and in his Journey he grew into Familiar Acquaintance with that Worthy Man *Gregory Nazianzen*, whom he ever after called his Master. Of him he Learned many things, a while after by the perswasion of *Apollinarius* he went to *Alexandria*, and there compleated his Studies in Divinity by the help of *Didymus*, and a while after he went and settled himself at *Bethlehem*, where he taught the Gospel, and Converted many. So that growing famous, he wanted not Enemies: For the *Arrians* fearing he would prove their Chief Opposer, endeavoured by all possible means to blast his Fame, and there set one *Ruffinus* to write against him, and to asperse the Truth with falsehood, which so grieved the Holy Man, that he then resolved to be silent in the matter no longer,

but sharply rebuked the Heretick both by Words and Writing, whereupon they charged him with many heinous Crimes, but he so managed the matter that all men plainly discerned their malice.

Some there were that took his part and joyned with him against the Hereticks, but he it was that always bore the brunt, being ever perplexed and molested; nay, his Life put often in danger by these Sects. When after having past over Thirty Years, as it were in a Sea of Trouble, what with Writing, sitting up late, hard Studying, and long Journies, he was so spent, that Nature was no longer able to subsist. Inso-much that we may well say, he Sacrificed himself for the benefit of the Church, Dying *Anno Christi* 422. and of his Age 91. He wrote many large volumns, being a man of singular Chastity, of great Wit, slow to Anger, and in Learning exceeding most of his Time.

The

The Life of St. CHRYSOSTOM.

ST. *Chrysoſtom* was Born at *Antioch*, his Fathers Name was *Secundus*, and his Mother's *Anthusa*, being both deſcended of Noble extraction. When he came to Years of diſcretion he was put under the Tutorage of *Libanus* the Philoſopher, where he applied himſelf to all the Studies of humane Learning, and greatly reprehended ſuch as lived looſe and ungoverned lives, perſwading them to embrace the Doctrine of Chriſtianity, when after a while he perſwaded ſeveral of his Companions to caſt off the cares of the World, and apply their minds wholly to the attaining Divine Sapience. He alſo aſſociated himſelf with St. *Baſil*, by whoſe grave Inſtructions he greatly profited. A while after his fame of Learning encreaſing, he by the Biſhop of *Hieruſalem* was made Reader of the Church of *Antioch*. In which ſtation he ſo diſcreetly behaved himſelf, that ſtill he increaſed in the good opinions of the People; when a while after the Biſhop of *Conſtantinople* Dying, he was by the unanimous conſent of the Clergy choſe Biſhop in his ſtead, the Emperour highly approving of the choice.

When he was ſetled in that See, he made it his whole Study to Reform the Errors that were crept into the Church, as alſo the Lives of the Clergy, whom he freely reprov'd for their faults.

When at that time finding a great Schisme, between the Western and Eastern Churches; he laboured diligently to unite their Opinions, nor were his endeavours altogether frustrated.

He Converted many Pagans and Atheists, to the belief and veneration of the true God. Insomuch that he grew famous throughout all the East, so that the conflux of People that resorted to his Sermons were exceeding great, and when he heard that the Bishops of the Churches of *Asia*, by reason of their wicked Lives were altogether unworthy to Govern the Churches; He deposed Thirteen of them, placing Pious and Learned men in their rooms, which afterwards created him no small trouble: For those that were thus outed gathering their Friends together, opposed him in many things, raising scandals, and lay greivous Crimes to his Charge, and amongst the rest they stirred up *Eutropius*, one of the Emperours Eunuches, who was the Emperours especial Favorite. This man procured of the Emperour that a Law should be made, that if any Malefactor took Sanctuary, he might be drag'd out of the Church to Execution, but to see the just judgment of God, not long after this Eunuch being Accused for abusing the Empress, he fled to the Church, and there lay under the Communion Table, when as the Sunday following *St. Chrysostom* Preaching, took occasion to discourse about the instability of Greatness, and how wicked men though never so highly exalted stood in slippery Places, when at that time the People carried the Eunuch out of the Church, and according to the Law that himself had procured to be Enacted, delivered him up to the Emperours Officers, who

who at the Emperours Command beheaded him.

About this time the *Arrians* began to trouble the Church, by withdrawing many from the Truth to embrace their Erroneous Opinions, as likewise a great difference arose in *Egypt*, some affirming that God the Father had a Body in humane shape, which others as strongly opposed, but *Theophilus* the Bishop of *Alexandria*, holding with the formers Opinion many of the latter were obliged for their better safety to fly to *Constantinople*, there to make their complaints to the Emperour, as likewise to St. *Chrysostom* the Bishop who received them into the Church, which so greived *Epiphanius*, Bishop of *Salamine* in *Cyprus*, and *Theophilus* Bishop of *Alexandria*, that they used their utmost endeavours to stir up the Clergy against him. Whereupon they called a Counsel of their party and condemned the Books of *Origen*, then *Epiphanius*, coming to *Constantinople*, made many complaints against *Chrysostom*, and endeavoured to stir up the People against him, but finding his hopes frustrated, he returned greatly displeased, and died in his way home.

A while after *Theophilus* came to *Constantinople* and there calling a Counsel by the Command of the Emperour, he so far wrought that they deposed *Chrysostom*, and he was thereupon sent into Exile, though much against the minds of the People who Guarded his House three days to prevent his being carried thence. But he had not been long absent, before the Emperour revoked his Edict of Banishment, and he was again restored. But a while after the Empress causing her Picture of

Silver to be set up upon a Pillar near the Church, he sharply inveighed against it as a means to introduce Images into the Christian Churches, which so offended the Empress, that she caused another Council to be summoned; who again deposed him, which was no sooner done but *Cyrinus* Bishop of *Calcedon*, who had most exclaim'd against him, had such greivous Sores fell in his Legs, that they were forced to be cut off, and the same evening such mighty Hail-stones fell, that the like was never known in that Country, and within four days after the Empress dyed: Yet he was carryed to *Cucusus* in *Armenia*, where he was followed by such a number of People, who came to hear him Preach, that his Enemies envying his Fame procured a second Edict, to remove him thence far remote; but upon the way by reason of the extream heat he fainted away, and finished his course, receiving the glorious reward of his Labours, the year of his death I find no where set down, but that he flourished in the Bishoprick of *Constantinople*, *Anno Christi* 400 is most certain.

The

The Life of AUGUSTIN.

Augustin was born at *Thagasta* in *Africk*, of Christian Parents, his Fathers name being *Batrius*, and his Mothers *Monica*, who brought him up to Learning; and the rather by reason they found him of such a prompt and ready Wit, spending the greatest part of their Estate to furnish him with such Literature as was conducing to Saving Knowledge. Yet in his Youth, by keeping Leud Company, his Manners were somewhat Corrupted, and something he savoured of the Opinion of *Manichee* the *Arian*.

When he came to Maturity, he kept a School in the City where he was born, and a while after departing thence he went to *Rome*; having also taught Rhetorick in *Carthage*. When he had staid at *Rome* some time, Hearing and Disputing with the Doctors of the Church, he went thence to *Millain*, where he grew so famous that he was chosen Tutor to *Valentinian* the fifth Emperour where he also had frequent Converse with *Ambrose*, Bishop of that See, who within a while perswaded him from his Errors, and caused him to be baptized. After which he began to be more studious about Divine things, and to detest against the Doctrine of the *Arians* which greatly rejoyced his Mother, his Father being then dead.

When he had continued at *Millain* some time, he returned into *Africk*; where upon Knowledge of his thorough Conversion, and the strictness of his Godly Life, he was Chosen Minister of *Hippo*; in which Station he had not long continued, e're by his preaching and learned Disputes he grew so famous that people came from all parts to hear him, when as *Valerius* the Bishop of that place hearing they would elect him Bishop of some place and so he should loose his Company, he caused him to retire for a while. Nor was his suspicions vain, for he was soon after Elected, and diligently sought for, which when the old man understood, he made it his request of the Assembly of the Clergy, that were come thither with the Primate of *Carthage*, that seeing he was grown old, *Augustin* might be his Coadjutor in the Bishoprick, which was freely consented to, to the great rejoycing of the Citizens. Though *Augustin* declined it alledging, *it was contrary to the Rules of their Church to meddle in the Bishops affaires during his Life*. But at last, by many convincing Arguments they prevailed with him to take it upon him. After which he so faithfully performed his Charge, that many admired his Wisdom and deep searching Policy, by which he confounded the Devices of his Adversaries, the *Arians* and *Hereticks*, who now began to envy his Virtues.

A while after he was requested to dispute against the *Donatists*, who after much intreaty prevailed with one *Fortunatus* to be their Champion. The Dispute held two days in publick, all which the Notaries writ down, but in the end *Fortunatus* was Non-plus'd, that he could no longer dispute against the Catholick Faith, nor find Arguments

to defend his own Errors ; insomuch that in great shame and confusion, he left the City. *St. Augustin* likewise disputed of Faith before all the *African* Bishops in the Convocation Assembly ; and so learnedly handled the matter, that he gained great applause ; and after that many of the *Donatists* forsaking their Erroneous Opinions came over to the Church of Christ.

But whilst this good man was diligently Labouring in God's Vineyard, and to establish Peace, the Devil was counterplotting him, by stirring up several wicked Persons to raise Tumults, by beating and murdering such as would not adhere to their Faction ; Robbing the Ministers, and spoiling the Churches worse than in the Heathen Persecutions : Yet it so pleased God, that by *Augustins* powerful perswasions, both in his Sermons and Writings, the Churches in a short time over-came their Enemies, and regained their primitive Lustre especially those in and near to *Hippo*.

After a while he caused some of his Books to be translated into Greek, and sent them to the Eastern Churches, who embraced them as a Blessing, but by that means his Enemies grew more enraged ; insomuch that one time as he went to visit his Churches, they lay in Ambush to have murdered him, but Providence so ordered it, that he mistaking the Road went a by way to the place intended, and so escaped their hands. But such good hap had not one of his Companions, who was Bishop of *Calamen* for he falling into their hands as he was riding in his Visitation of the Churches they took away his Horses, beat and wounded both him and his Servants ; for which the Proconsul fined *Crispin* their Bishop in two pounds of Gold :

Gold; but he pleaded he was no Heretick, but in his Disputation it was plainly proved against him; yet *Augustin* so far prevailed with the Proconsul, that the fine was remitted.

A while after *Honorius* the Emperour caused a Council of Bishops to Assemble at *Carthage*, where he sent a Tribune to represent his Person, when in this Council at a general Disputation held, the Faction were worsted; and after that an other Council being called at *Casarea*, where *Augustin* Challenged *Emeritus*, chief Bishop of the *Donatists*, to a Disputation in Publick; but neither *Augustin*, nor his Friends and chief Privadoes could perswade him to undertake it. Notwithstanding others of the Sect disputed with him afterwards, and were overcome, though they falsely boasted that they had overcome him; which caused him to write all the Arguments over and publish them, to the shame and confusion of his Adversaries.

He lived in the time when the Barbarous *Goths* and *Vandals* broke in upon the *Roman* Empire, and tore it to peices, destroying all before them, like an overflowing deluge, then the Churches were Fired, Robbed and Beaten down; the Bishops Murthered, or put to extream torment, the Ministers racked to death, and all sorts of People slain on heaps, Virgins deflowered, Women Ravished, Children pushed against the Pavements, and all manner of Barbarity Exercised; then it was that *the red horse was sent out to take peace from the Earth.*

After they had ravaged *Italy*, they broke into *Africk*, destroying all before them; which made many of the Bishops fly from their Charge; but *Augustine* continued exhorting and perswading the
People

People to continue firm in their Faith, resolving rather to suffer the cruellest death, than leave his fold to the Mercy of the Wolves, all the Cities that held out against the Infidels were but *Carthage, Circe* and *Hippo* ; the last enduring fourteen Months siege, being manfully defended by Earl *Bonifac.* During which time *Augustin* put up Prayers daily to Heaven for the Church, and for their Deliverance ; when according to his own desire, God delivered him from the Misery that after happened to others by taking him out of the World, to a better Life, at the end of three Months Seige ; he dying *Anno Christi* 430, of his Age 76, and of his Ministry 40. He was a man of a charitable Disposition very sparing in Diet and a hearty Lover of all good Men, a great Defender of the Church, and Opposer of Hereticks.

The

LIFE of Venerable BEDE.

Bede was born Anno Christi 671, at Wyrimunda, by Birth an *English Saxon*, being left to shift for himself very young, by reason of the Death of his Parents; he was by some of his Friends put into the Monastery of St. Peter's and St. Paul's, under the Tutorage of the Abbot of the said Monastery, where he Profited greatly in Learning in Philosophy, Astronomy, Musick and Poetry, as also well seen in Greek, Arithmetick, Rhetorick and History, but above all in Divinity; applying the greatest part of his Study to Expound and rightly understand the Scriptures.

At Nineteen years old he was made a Deacon, and at thirty a Presbyter; when he so ordered his Affairs that he soon grew famous, insomuch that he was by the *English Clergy* sent to Rome to be assisting to Pope Sergius in settling the Affaires of the Church, where by his Prudence, Modesty and Mild Behaviour he got himself great Applause.

When the Business for which he went was over, he returned to his Charge, and exhorted *men every where to repent, lest God's Judgments should overtake them*; and so far wrought upon many of the Heathen Saxons, that he Converted them to the Faith; and

and upon many occasions was wont to say that there was so much work to do in so little a time, that he would not loose any of it; and that as for Pleasures, we must only touch them with the Tops of our Fingers as we do Honey, for fear of surfeiting on them.

He wrote of all the Liberal Arts in several excellent Treatises he was a comely Person, Tall and of a grave Pace; clear Voice, and Eloquent Tongue; a grave Countenance, a Courteous and Affable Behaviour; insomuch that many of the Nobility sent their Sons to be instructed by him. He wrote several Volumes, as his Ecclesiastical History, the History of his Monastery, and the History of the Kingdom; wherein he gives an ample Account of the grievous Calamity that befell this Nation, during its being divided amongst the *Saxon* Kings.

In his sickness he was wont to encourage himself with the words of the Apostle, *Heb. 12. 6. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth*; and when he beheld some of his Scholars weeping over him, he comforted them with these words; The time is come if my Creator pleaseth, that being freed from the Flesh, I shall go to him, who made me when I was not, out of nothing: I have lived long, and the time of my dissolution is approaching: and my Soul desireth to see my Saviour Christ in his Glory. And so gave up the Ghost, *Anno Christi 735*, and of his Age 64. When one of his Scholars, desirous to furnish him with an Epitaph, wrote after this manner, *Hac sunt in fossa Bedæ sancti, Ossa*; when

when the next Morning was found in his Tomb as followeth, *Hac sunt in fossa Bedæ venerabilis ossa*; from which, as some think, he had his name of Venerable, though others affirm that whilst he once was Preaching to the Congregation, a loud Voice was heard (but from whence it came none could tell) saying, *well done venerable Bede.* But so much for my Countryman.

The

The Life of John Damascene.

HE was born at *Damascus*, taking as some think his Name from the place of his Birth, though with some alteration. His Parents were Christians, and carefully brought him up in the worship of God; and gave him such Learning as was fitting to compleat him for the Studying of Divinity, so that when he came to Maturity of years, he went to *Jerusalem*, where he continued for some time and profited greatly in Learning; Insomuch that he grew famous, and had his Name spread into most of the Eastern Countries.

Being made a Presbyter at *Jerusalem*, he preached the Gospel plainly and powerfully Converting many Pagans to the Christian Faith; and by his Writings greatly profited the Church, and opposed the *Arians* and Hereticks to the utmost of his power; by his great Learning Convincing many of their Errors, and Confounding the obstinate in their own Arguments: But at last having finished his Course, he yielded to death in certain hope of a glorious Crown of Life and Immortality; Dying about the year 750. He wrote many Books, but especially his 3 Books of Parallels of the Holy Scriptures, and his 4 Books of the Orthodox Faith.

The

The Life of Theophylact.

T*heophylact* being born in *Constantinople*, of Christian Parents, greatly profited in Learning by reason of his prompt Wit and ready Apprehension, so that applying himself to the Study of the Sacred Scriptures, he soon became a famous Disputant against the Enemies of the Church. Infomuch that after the Death of the Bishop of *Constantinople*, he was by the free consent of the people with the Approbation of the Clergy, made Bishop of that great City; where he continued to discharge his Duty, to the great content of all good Christians; yet not so well, but that the Hereticks sought to disturb him, but were always worsted.

His Chief work was to reform the Churches, into which many Errors had crept especially those in *Bulgaria*; so that continuing a faithful Pastor for about three years, he then yielded up the Ghost and exchanged for a better Life. He was a man of great Patience; Mild and Meek in all his Actions; exceeding most of his time in Learning.

The

The Life of PROSPER.

Prosp^{er} had his Birth at *Aqustain* in *Normandy*, and by his Parents being put to School, he so well profited in Learning, that all who knew him admired his acute Wit and ready Understanding; and after he was qualified in inferiour Schools he became a Scholar under St. *Augustin*, who instructed him in the ways of Saving Knowledge as well as Moral Virtue; and so laboured with him, that in a short time he became famous for Piety and Learning, Insomuch that he was made Bishop of *Rhegium*, in which Station he continued many years disputing with and confounding the *Pelagian* Hereticks, who then spread their Pestilential Doctrine throughout all *Christendom*. He likewise made Annotations upon the four Evangelists and was much taken with reading the Scriptures that he was scarce ever seen without a new Testament in his hand. Charitable he was beyond all expression, most liberally distributing his Goods to the Poor. He loved to be called the Peace-Maker, as using his utmost diligence to reconcile differences; and much addicted himself to Watching, Fasting and Prayer, and all things else that became a Godly and Christian Bishop; and having (under *Martin*) continued 20 years in that Episcopal See, he fell sick, when as many of his friends coming to visit him, and he perceiving them to weep bitterly, comforted them with these words, *the Life*
K *which*

which I have enjoyed (said he) was but given me upon condition to render it up again, not grutchingly, but joyfully; for me to have stayed longer here might seem better for you, but for me it is better to be dissolved. And so falling into fervent Prayer, he with great Alacrity resigned up his Spirit into the hands of his Creator: Dying Anno Christi, 466.

He wrote many famous Books that are now Extant, and his usual saying was, that it was his utmost endeavor to keep a Conscience void of offence both towards God and man.

The

The Life of Fulgentius.

F*ulgentius*, Son to *Claudius* and *Mariana*, was Born in *Carthage*; at what time *Hunerick* the Barbarous King of the *Vandals*, Tyrannized in *Africk*, his Father being Imprisoned, and for some time having all his Inheritance taken from him by the Device of the *Arian* Hereticks, to whose opinions the aforesaid King began to hearken; yet by the Intercession of his Friends, he obtained part of his Patrimony, and then departed to *Lepte*, where he had not stayed long before he fell sick, and after having settled his Affaires, leaving young *Fulgentius* to the care of his Mother he gave up the Ghost.

And now this Godly Youth began more and more to apply himself to the Study of Sacred things: Yet at last was prevailed with to take upon him a publick Employment, which was to gather the Kings Taxes; in which he used such Mildness and Moderation, that he Generally obtained the love of the People. But such business ill agreeing with his Temper, he grew impatient of such publick affairs, and resolved to betake himself to a more retired Course of Life, having long considered by what means he might best acquire it, he at last concluded to retire himself into a Monastery, (which in those days were Places where Sincerity and true Religion flourished though since they have degenerated into all man-

ner of Superstition and Prophaneness) and thereupon one day going to view the place he intended to enter, and perceiving the Quietness, Love, and friendly Converse that were amongst the Brethren, he broke forth into these words.

Why travel I in the World which can yeild me no future nor durable Felicity, suitable to my Toil and Labour? Though it be better to weep well than joy ill, yet if to Joy be our desire, how much excellerh their Joy who have a good Conscience before God, who dread nothing but Sin, study to do nothing, but to accomplish the Precepts of Christ? Now therefore let me change my Trade, and as before I endeavoured against my noble Friends to prove the more Noble, so now let my care and employment be amongst the humble and poor Servants of God, to become more humble and poor than they: and like the good Evangelist St. Matthew, of a Publican let me become a Disciple.

When he had thus said, he resolved to enter himself one of the Society; and thereupon began to accustom himself to Watching, Prayer and Fasting. Insomuch that all who knew him, greatly wondered at the suddain alteration; and many suspecting what he intended, endeavoured to perswade him to the contrary, but in vain, for this Arguments could not remove his fixed mind, but one day taking his opportunity he went to *Faustus* a godly Bishop, and Governour of the Monastery, being Banished from his Diocess by the Tyrant *Hunerick*; and to him he disclosed his Intentions, whereat the good Man greatly rejoiced, yet withal that he should not run upon any thing rashly and, and afterwards repent. He told him

him what hardship he must undergo relating all the Severity of a Monastick Life; with which *Fulgentius* was very well content, and thereupon was entered in the house which his mother had no sooner notice off, but she came and demanded him of the Bishop; making many Exclamations, and charging him, *that he had traduced her Son, to the taking away of all her Comfort, and inter decay of her Family.* But he refused to return, although she used many perswasive Arguments to induce him thereto. Yet did he render her all dutiful respect, earnestly recommending her to the Protection of Heaven, and freely giving all his Goods to her and his younger Brother, resolving for the sake of his great Master the Lord Jesus, not only to leave the World, but to *deny himself*, and rather run the hazard of displeasing all, than when he had *put his hand to the Plough to look back*, and thereupon betook him to his Exercise which he observed so truly that by rigorous Fasting he much impaired his bodily health, yet he delayed not his devout Studies, but exhorted his Elders to *suffer all things for the sake of Christ.*

He had not continued in this state many years, before his Fame was spread through all the Churches, which caused the *Arian* Hereticks to envy him, and therefore raising a persecution against such as sincerely served God, he together with the Bishop *Faustus* and the rest, were forced to fly and procure such places of residence as was most for their safety, when, as *Fulgentius* coming to a little Monastery (of which a pious man, named *Felix*, was Governour) he no sooner disclosed who he was, but *Felix*, having heard of his Fame, offered to resign him his place, as counting him the most

worthy to undertake so divine a charge; but he refused it; yet at the Intreaty of the Society he was content to become his fellow helper, and so continued to the good liking of all Pious men for a long time; when by reason of the hot Persecution that still pursued him; he with the rest departed into the Territories of *Sicca*, in the Wilds of *Africk*, where he Preacht and Instructed the People, turning many Souls to Christ; but even here he was not safe, for his fame soon spreading, his Enemies still pursued them with their Malice, and sought by all means to destroy him; but God, in whom he trusted, still delivered him from Death, although they layd ambushes both for him and *Felix*, and having taken them, they were carryed before an *Arian* Bishop, who caused them grievously to be beaten, which made them rejoyce that they were counted worthy to suffer for the sake of their Blessed Master.

To avoid the Persecution, *Fulgentius* intended to sail into *Egypt*, but by contrary Winds, was driven into the Haven of *Syracuse*, the chief City of *Sicily*, and there being perswaded by the Bishop to stay all Winter, he the next Spring travelled to *Rome*; and there beholding the glittering splendour of that great City, he said, *How beautiful may the Cœlestial Jerusalem be, when Terrestrial Rome is so gorgeous. If such honours be given to lovers of vanity, what Glory shall be imparted to the Saints who are lovers and followers of truth.* Having a while continued there, he returned again into *Africk*, to the great joy of his Friends; but his old Enemies seeking many ways to destroy him, he secretly departed to a little Monastery, seated amongst the Rocks on the Sea shore, where he applied himself

self to his studies, he wrote several Books; but his Disciples hearing where he was, came to him, and requested him to return, which at the desire of *Fauftus* he consenting to, was made a Presbyter; the *Arian* King having commanded that no more Bishops should be made, and now every City strove who should have him for their Pastor; But above all, the City of *Ruspa* so earnestly solicited him, that partly with, and partly against his will, he was made Bishop; which so incensed the King, that he not only banished him, but 60 others, most of them being Bishops; yet within a while after he sent for *Fulgentius*, to reason with him about divers matters, thereby to Intrap him, but he argued so warily, and returned such answers, that he confirmed a great many of his Hearers that were before staggering into Error; yet again was he banished, but at his departure he said, *He should shortly return again, and that the Church should enjoy much peace and quiet within few years*; Which accordingly came to pass: For *Tharsamund* dying, *Hildeclik* was crowned in his stead, who revoked the many severe Edicts of his Predecessor, and calling home the Bishops and Pastors, restored them to their dignities.

Within a while after, *Fulgentius* fell sick, during which sickness, he behaved himself with wonderful patience and Humility; and when his Physicians told him a Bath would do well for the recovery of his Health, he answered, *What tell you me of a bath, can any bath preserve the life of him who has run his natural course, that he shall not dye, and why perswade you me, now I am at the point of death to abate of that rigor which I all my life have used*. When having taken leave of those that came to visit, and

distributed what money he had to pious uses, he yielded up the Ghost, dying *Anno Christi* 529, and of his Age 65, having sat Bishop 25 years, his death was greatly lamented of all the Pastors of the Church, and indeed of all good Christians.

The Life of BERNARD.

Bernard was by Birth a *Burgundian*, born in a Town called *Fontane*, his Father *Tecelinus* having for some years before been a Commander in the Wars, yet was he Educated in Learning to the highest degree, by the care of his Mother who was a pious and discreet Woman, having besides him five Sons and one Daughter, to which she gave likewise good Education; but our *Bernard* profited above the rest, and in a short time was sent to the University, where he employed his Study in Divinity, and so well he profited therein, that he was admired of all his fellows, affecting much a retired Life, shunning as much as in him lay the Society of wild youths, who often importuned him to partake in their inordinate pleasures, being modest by Nature, and of a kind temper.

One time being troubled with an extream Head-Ach, a Woman came to him, and proffered to cure him by Inchantment, but he would not suffer her to stay in his sight, saying, *He had rather indure the*
hand

hand of God, than be cured by the power of the Devil, nor was his wish in vain, for he soon after was eased of his pain, and thus he growing famous for Virtue and Learning, the Devil strove by many temptations to damp his Zeal for the Gospel, and especially by laying baits for his Eyes, to raise up in him lustful and inordinate desires, which temptation he strove with all his power to resist, as finding himself weak on that side, and when his youthful blood began to incite him to enterprize any such wickedness, he would leap into cold water, and there continue till his Lustful desires were abated, and at last considering with himself, that by the multiplicity of converse he might be drawn away, he absolutely determined to enter into the Monastery of the *Cistercians*, the strictest of all Orders, which he did, notwithstanding all the Intreaties of his Brethren and Friends; nay, so earnest was he with his Brethren, that he obtained the good will of four of them to accompany him, and to enter into the same Order with him: When taking leave of their younger Brother, who was but a Lad, One of them said, *Farewel Brother, we leave to you all our worldly possessions,* to which he replied, *To leave me Earth, and take Heaven to your selves, is no equal division.*

These Brethren having thus entered themselves under the tuition of the Abbot, who was a devout man, *Bernard* profited above the rest, and made Prayer, Fasting and Study his business, doing all things that became a good Christian; nor did he refuse bodily labour, such as belonged to his Monastery, and in this state he continued a long time, when as his Abbot caused the Monastery of *Clareval* to be built in the Territories of *Lingones* not far

far from the River *Alba*, he for the great love he bore to *Bernard*, made him Abbot thereof, where he continued till such time as he was made a Minister by the Bishop of *Catalonia*, and then being desirous of nothing more than to save souls, he went about Preaching and Instructing the People in the neighbouring Villages ; so that his fame spread throughout those Countreys, and many came from far to hear his Sermons, and thus continued he with great applause, till the 63 year of his Age, when retiring to his Monastery, he fell sick, and calling all his Disciples about him ; when he perceived them weep, he comforted them, saying, *My fatherly love moves me to pity you my Children, so as to desire to remain here, but on the other side my desire to be with Christ, draws me to long to depart hence ; therefore be of good comfort, for I submit to the will of our heavenly Father, to whose protection I leave you. And thereupon he resigned his Spirit into the hands of his Redeemer, Dying Anno Christi 1153, and in the 63 year of his Age.*

After his death one *Adam* a Cannon Regular made this Epitaph on him.

Clara sunt valles, sed claris vallibus Abbas

Clarior, his Clarum, nomen in orbe dedit.

Clarus avis, clarus meritis, & clarus honore,

Claruit ingenio, at Religione magis.

Mors est clara, cinis clarus, clarumq; sepulchrum,

Clarior exultat spiritus ante Deum.

The

The Life of Peter Lombard.

Peter Lombard was born in the Kingdom of Navarr, of Godly Parents, and brought up by them in all manner of Learning, and in the end, sent to the University of *Paris*, where he greatly profited and Instructed such as came unto him, he gave himself much to the study of Divine things; and as the chief of the Holy Scriptures, upon many places of which he made Comments, Expounding what was any ways difficult: He wrote a Book of Commentaries upon the *Psalms* of David; as likewise collected the chief sentences out of the Works and Writings of the Fathers, being a great lover of pious and learned men; and whilst he was at *Paris*, he published many of his books.

His usual sayings were these, *There can no good dwell in us that cannot will good: nor can we perfect good that cannot desire good: there are in us evil concupiscence, and vain desires, which are the Devils weapons bent against our Souls, whereby when God forsakes us, he overthrows us with deadly wounds. God condemns none before he sins, nor crowns any before he overcomes. Let none glory in the gifts of Preachers, In that they edifie more by them: for they are not Authors of Grace, but Ministers. The Instruction of words is not so powerful as the Exhortation of works; for if they that teach well, neglect to do well, they sh^l hardly profit their hearers.*

He

He dyed on the 13th of *August*, 1164, and lyes buried at *Paris*, and has this Infcription upon his Tomb.

Here lyeth Peter Lombard, B. D. of Paris, who composed the Book of Sentences, and the Glosses of the Psalms and Epistles.

The Life of Bonaventure.

Bonaventure was an *Italian* by Birth, born in *Etruria*, of Noble Parentage, who had a greater regard for his Soul, than his Body; and therefore although they had great riches to leave him, yet they brought him up in Learning, and so well he profited, that when he was 16 years of Age, he could speak the Greek as fluent as his Native Language; all his delight being in reading the Scriptures, and the works of the Fathers; and in his behaviours to all men, was so humble and courteous, that he gained the love of those who only knew by the report of fame, and as a memento lest he should be puffed up above himself: He caused to be engraven in his Study Window, this sentence of our Lord and Saviour Jesus Christ, *Learn of me, for I am weak*, &c. nor did he abstain from servile labours, thereby to keep his mind in subjection. To the poor he was alwaies charitable, nor would he ever offend the rich.

When at any time he heard of Persons that were troubled in Mind, he would go to them, and give them words of Consolation, laying before them the Promises of our blessed Saviour, and the infinite desire he has to save Sinners, Charging them not to give way to despair, but lay hold on the Lord Jesus as the Rock of Salvation, and by such means he drew many Souls out of the Paws of the Devil, who like a Lyon was ready to devour them.

He greatly gave himself to Meditation and Prayer. He likewise Preach'd after the Example of *St. Paul*, both in and out of Season, and was so earnest in the delivery of his Sermons, that his words seemed to have a more than ordinary Power with them; which so affected the hearers that People came from all parts to his Lectures.

He hated Idleness, and when he had nothing to do in publick affaires, he always kept to his Study, reading and well considering the works of the Fathers; gathering out of them such Sentences as might be most powerful to win Souls unto Christ, of which he compiled his famous *Pharetra*, and the better to keep himself employed he wrote the Bible over with his own hand, and so well used it, that he could readily Cite all the material Texts by heart.

After he had continued at the University of *Paris* for the space of three years, he was chosen Divinity Reader, which he so well discharged, that all men admired his Eloquence and Learning after this he was made Doctor of Divinity, in which Station he continued for a considerable time doing all the deeds of Charity that lay in his Power to perform, as likewise perswaded others

to do the Like ; so that at last, spent with tedious Studies, nature decayed in him, and he falling sick, after many pious Exhortations to his Friends to persevere in the way to saving Knowledge, he gave up the Ghost, Dying *Anno Christi* 1274, and of his Age 53, and was buried in a Stately Sepulchre in the Cathedral ; great Mourning being made for him by all Lovers of Piety and Learning.

The Life of Aquinas.

HE was by Birth an *Italian* Born in the Kingdom of *Naples*, *Anno* 1223, and was brought up in the *Cassine* Monastery in all manner of Learning, especially in the Knowledge of Divine things being very Zealous for the promotion of the Faith of Christ, and when he was perfected in the Study of Divinity, he went to *Paris*, where he became very profitable to the Church in Teaching and Instructing Youths and Students in Divine Learning. He was always Studious, and was seldom seen to laugh ; but when others were at their Merriment he would be Meditating, Infomuch that once Suppling with King *Lewis* of *France*, he whilst the rest were making merry, fell into a deep Meditation, and forgetting himself, struck the Table, saying, That now the *Manichees* were foiled.

When

When any one offered him promotion he was wont to say, *I had rather have Chrysostom's Commentary upon the Gospel of St. Matthew.* In all his Sermons, he framed his Speech to the Peoples Capacities; and hated Vice in any, though he loved their Persons never so well. He died as he was going to the Council summoned at *Lyons, Anno Christi 1274.*

FINIS.

When any one offered him promotion he was
wont to say, I had rather have Christy'sson's Co-
mmission upon the Gospel of St. Matthew. In all his
Sermons, he framed his Speech to the People's Ca-
pacities; and hated Vice in all, though he lov-
ed their Persons never so well. He died as he
was going to the Council Room at 1 Year, and
no Child 1774.

FINIS



The Reformation



The Second Part.

A N
E P I T O M Y
O F
Ecclesiastical History.

P A R T II.

CONTAINING

The Exemplary Lives, Memorable Transactions, and Couragious Sufferings of the first Reformers, Principal Martyrs, and great Doctors of the Church, for 300 Years past.

T H E

Extirpation of Popery in *England*, its Restauration under Queen *Mary*, with a particular Account of the Persecution during her Reign: The Lives and Reigns of King *Henry the Eighth*, King *Edward the Sixth*, Queen *Elizabeth*, King *James*, King *Charles the First*.

A S A L S O

Of His present Majestie's, to this present Year, 1682. With an Account of the blessed State of the Church under his happy and prosperous Reign.

London. Printed for *William Thackeray* at the Angel in *Duck-Lane*, and *Thomas Passinger*, at the Three Bibles on *London-Bridge*, 1683.

AN EPILOGUE

The following is a list of the names of the persons who have been admitted to the office of the Secretary of the Board of Education, since the last meeting of the Board, at the City Hall, New York, on the 1st of January, 1865.

THE
OFFICE OF THE SECRETARY OF THE BOARD OF EDUCATION,
CITY HALL, NEW YORK.

THE
OFFICE OF THE SECRETARY OF THE BOARD OF EDUCATION,
CITY HALL, NEW YORK.

THE
OFFICE OF THE SECRETARY OF THE BOARD OF EDUCATION,
CITY HALL, NEW YORK.

T O

The Christian READER.

Christian Reader :

T*His Second Part of Ecclesiastical History Epitomized, contains the Lives of the first Reformers, and Famous Doctors of the Church for three hundred Years, as well of other Nations as this our Native Country, shewing the first beginning of Reformation, and the Restoring of Gospel Purity, which had for many Ages been overwhelmed and silenced by Idolatry and Popish Superstitions,*

To the Christian

So that men wandered in Darknes, and as under the Jewish Law, instead of Real Substances were forced to content themselves with Types and Shadows; these were they that would neither enter themselves, nor permit others, but verified the Old Proverb used by their School-men, when they affirm that Ignorance is the Mother of (blind) Devotion; yet such was the abundant goodness of that God, who delights not in the death of a sinner, but rather that he should be converted and live, that when it was least suspected, he brought Light out of Darknes; and raised up such faithful Servants, as spared not to cry aloud, and lift up their Voyces like a Trumpet, &c. by whose faithful preaching and expounding the Everlasting Gospel, and by the operation of the Holy Spirit,

Reader.

Spirit, mens eyes were opened, so that they plainly perceived what Mists of Ignorance they and their Fathers had wandered in, and how they were turned aside from the Path that leads to the Strait Gate, the Happy Mansions of Eternal Rest: Nor could all the Malice of Hell and Rome hinder the Progress of the Blessed Reformation, though all Cruelties that Humane Invention, or rather the Prince of Darknes could devise, were inflicted, yet such was the Christian Bravery of these Soldiers, who in a Spiritual Warfare fought under the Banner of their great Master the Lord Jesus, that most of them resisted unto blood, falling by the merciless hands of cruel Tyrants. But as an Antient Father, rightly says, The Blood of the Martyrs is the Seed of the Church: So it has in all

To the Christian

Ages happened , for the more they were destroyed the more sprung up, for by the constant sufferings and triumphing of the Faithful, even in the Flames, many thousands were converted , as in our late Marian Persecution was most evident ; the Lives, suffering and dying Speeches of all those Eminent Martyrs that suffered during her Bloody Reign , being herein inserted, together with her Birth, Education ; coming to the Crown, Reign, and Death; as likewise the Life and Reign of her Father King Henry the Eighth , and Brother King Edward the Sixth.

Lastly, The Virtuous Lives and Reigns of Queen Elizabeth, King James, King Charles the First , and hitherto of His present Majesty , whose Days may they be as the Days of Heaven , and his Throne
Established

Reader,

Established in Peace.

For in his Reign 'tis we are happy all,
And those that wish him hurt, let them
first fall,

Which is the hearty wish of,

Christian Reader,

your Friend,

J. SHURLEY.

How much more than the
rest of the world

THE
INTRODUCTION,
TO THE
LIVES
OF THE
DOCTORS,
And other Godly MEN, that
were CHIEF.

HAVING briefly run over the Lives of the Fathers, at least such as were the greatest Promoters of the Gospel, and Christian Doctrine, to advance the true Church as it was left by Christ, and his Apostles; I shall now proceed to the Modern Divines, and such as God raised up to oppose the Superstitions and Idolatries that crept into it when it became subject to the Popes of Rome, after the first 600 years, for then the Ancient way of Worship was laid aside, and

a Trade made of Religion, as it is by the Romish Clergy at this day; then with the Gospel of our blessed Lord and Saviour they mixed the Traditions of men, the Popes frequently undertaking to dispence with Scripture, to Institute Sacraments of their own Invention, set up Idols in Churches, pray for the Dead, worship Saints, and the like; but as in all Ages God had a peculiar Church to himself, and our Saviour has promised, that the Gates of Hell shall never prevail against it: So I say, when the Publick Church was so much degenerated from its Primitive Worship, that it had almost lost the name of Christianity for that of Paganisme, by setting up their abominable Idols, though under other Titles, God raised up his faithful Servants openly to oppose such monstrous wickedness, only to teach the Ignorant, who had so long been led astray in the dark mists of Error, the way to saving knowledg, and accordingly gave a blessing to their Preaching and Doctrine, as we shall see in the Lives of the great Doctōrs of the Reformed Church: And first I shall begin with John Wicklif, our Country man, who durst to the hazard of his Life, oppose the avarice and cruel dealing of the Bishop of Rome, in the Reign of King Edward the Third, as hereafter will more plainly appear.

THE LIFE OF JOHN WICKLIF.

John Wicklif was an English man by birth, being descended of godly and virtuous Parents, who sent him to *Morton* Colledge in *Oxford*, where continuing for some time, he greatly profited in Learning, insomuch that he became the Wonder of his Age; so that in a short time he was elected Divinity Reader in the afore-said University, which he so well performed, that he obtained a general Applause from all his Auditors, he being a man of great Piety, oftentimes bewailing in private the vicious Lives of the Clergy, and greatly inveighing against the Idolatries and Superstitions that were crept into the Church, insomuch that at last he resolved, though at the hazard of his life, to endeavour some Reformation, by bringing in an Order of Worship, which might come nearer to that which was used by the Primitive Christians, when Religion was in its Purity unmixed and undefiled, whereupon by degrees he tryed the minds of men to find how they stood

affected, by putting many Logical and Metaphysical Questions to them, and then venturing a little farther, he last came to argue about the Sacrament, which was then administred in the Church far different from the Institution of our blessed Saviour, and his holy Apostles, by which he soon alarumed the Popish Clergy, who like *Demetrius*, when Saint *Paul* preached down the Idols at *Ephesus*, knew that if such matters came once to the test, they should lose a great part of their livelihood, as well knowing that Ignorance was the Mother of the People's Devotion.

Upon his discovery of the Cheats of the Romish Clergy, the Monks and Fryers came swarming about him, threatening him with grievous punishments, if he did not publicly recant all he had said; the which he refusing to do, the Archbishop sent for him, and although he learnedly proved out of the Scriptures and the Fathers what he had said, yet the Archbishop deprived him of his Priestly Office, and would have proceeded to have condemned him for a Heretick, had not God stirred up the King to favour him, as likewise, *John Duke of Lancaster*, the King's Son, who did it the rather to oppose him against the Bishop of *Winchester* in revenge of some Affronts he had put upon him, yet so far the Bishops prevailed with the King, that they got leave to convene *Wicklif* before them in Saint *Paul's Church*, upon which the Archbishop *Simon Sudbury* sent out his Citation for him to appear at a day prefixed, when with him came the Duke, the Lord *Percy*, Marshal of *England*, and others encouraging him not to be afraid of his Adversary. When he came before the Bishops, the Lord *Percy* commanded him to sit down, which the

the Bishop of London strongly opposed, alledging it was both against Law and Reason, that one being cited to answer to such things as were to be laid to his Charge; should sit before his Ordinary; but the Duke seconding *Percy*, a great contest arose, inso-much that the multitude without doors hearing of it, threatned the Duke, and the Lord *Percy*; and certain it is, had they not made their escapes they had murthered them; so that the Convocation was forced to dissolve.

For some time after *Wicklif* liv'd quietly, and by preaching his sound Doctrine, opened the eyes of many, inso-much that he gained a number of Prose-lytes; but after King *Edward* dyed, and *Richard* Son to the Black Prince was Crowned King, the Bishop began to vex him afresh, having drawn up these following Articles against him out of his Writings and Sermons.

The Articles against *John Wicklif.*

1. That he did affirm the Holy Eucharist after Consecration, is not the real Body and Blood of *Jesus Christ*, but Figuratively.

2. That the Church of Rome is not the Head of all other Churches in the World, nor that Peter had any more Power given him by Christ, than any of the other Apostles.

3. That the Pope of Rome has no more Power of the Keys than any other Presbyter.

4. That the Lords Temporal may lawfully take away the Temporalities of the Churchmen offending habitu-aliter.

5. That the Gospel is of it self a sufficient Rule both of Faith and Manners, without any other Rule.

6. *That neither the Pope, nor any other Prelate ought to have Prisons of their own, wherein to punish Offenders.*

These with some others they sent to Pope Gregory, who not only condemned them as Heretical, but sent over his Bull, which was carried by his Proctor to the University of Oxford, forbidding all upon pain of damnation to hold any Converse with Wicklif or his Followers; as likewise he sent his Letters to the Bishops to apprehend and imprison Wicklif, commanding the King and Nobility not to give any Countenance to his Doctrine.

Encouraged by these Letters, the Bishops were resolved to proceed against him, come what would come; in order to which he was brought before them Assembled in the Provincial Council; but in midst of their Expectation of Revenge, all their Sport was spoyl'd by the coming of one Lewis Clifford, who charged them in the King's Name not to proceed to any Definitive Sentence; whereupon when they had charged him to preach no more to the People, they dismissed him, when not long after the Archbishop, Wicklif's Capital Enemy was beheaded by the Multitude, Anno 1382. Courtney being made Bishop in his room he called a Convocation in Grey Fryers, whither Wicklif was summoned, but in the midst of the Business there happened such a terrible Earthquake, that many of the Suffragans were so terrified, that they left the matter; yet the Archbishop stayed, and there declared Wicklif's Doctrine Heretical, Erroneous, and Irreligious, and so far prevailed with the King, as by his Letters Patents, to deliver him up wholly to their mercy, as likewise to send his Letters to the Vice-chancellor of Oxford

to excommunicate him, and make diligent search there to apprehend him, and all such as adhered to his Doctrine, of which he having notice, he retired in secret, where he continued for some time, and then returned to his Parsonage of *Lutterworth* in *Lancashire*, where after all the Persecution and Malice of his Enemies, he dyed in Peace, *Anno Christi* 1384. but after his Death many of his famous Writings were burnt by the Popish Clergy.

The Life of JOHN HUSS.

John Huss was a *Bohemian* by birth, being born in a Town called *Hussinetz*, near to *Prague*, when grown up, he was by his Parents sent to the University of *Prague*, where he became famous for his Wit and Learning, when at last happ'ning on some of *Wicklif's* Books that had scaped the Flames; he so far weighed the Contents that he found them to concord with the Scriptures and Primitive Fathers, upon which he began to detest against the Superstitions of Popery.

Anno 1393. being Commenced Batchelor of Arts, with the Approbation of the whole University, he after that became Master of Arts, at which time two godly Gentlemen of *Prague*, building the Church of *Bethlehem*, sometime after it was finished, Mr. Huss was made Minister of the same, where he so plainly and powerfully preached the Scriptures, that all that heard him greatly profited

in saving knowledge, continuing so to do for the space of Twelve years, which Pope *Alexander* the Fifth hearing, and fearing that the knowledge of the Scriptures would make the People abhor his Councils, Decrees, and other Trumpery, which had been thrust into the Religious Worship of the Church, he sent his Citation for *Huss* to appear before him at *Rome*, when as he went not himself, but sent his Proctor, who answered to all the Objections that were laid against him, and cleared his Innocency; yet the Pope was nothing contented, but condemned him though absent for a Heretick, and pronounced his Bugbear of Excommunication against him, which caused King *Winceflaus* to banish him; yet was he taken into the Protection of the Lord of the Soil of *Hussinets*, and there by his preaching he so displayed the wickedness of Popery, that he caused many to embrace his Doctrine.

When he perceived it convenient, he would likewise repair to his Church at *Bethlehem*, and there instructed his Flock, and exhort them to be stedfast in the Truth, and not to suffer the poyson of Popery to taint their Souls, telling them, that only for their owning the Name of our blessed Lord and Saviour, it could not be distinguished from the Heathen Idolatries.

Now whilst these things were doing Pope *Alexander* dyed, upon which the Cardinals went together by the ears about chusing another, insomuch that dividing themselves into Factions, they chose three, so that by that means their Church became a Triple headed *Cerberus*, to reconcile which, a Council was called at *Constance*, whither all the Bishops resorting, *Huss* was summoned before them, who upon Letters of the King's safe Conduct, freely went, resolving

to face his Enemies , and not doubting if he could fairly be heard , but to put his Accusers to shame and confusion ; with him went several of the *Bohemian Nobility* , and by the way he set up several Publick Writings signifying his departure , and upon what occasion he went.

When he came to *Noremburg*, the Citizens having notice of his Arrival, came flocking about him, and so far prevailed with him, as to instruct them, the which he did from Noon till it was Evening, instructing some, and confounding others in their own Arguments, that went about to oppose him ; one thing by the way is very observable , for as one *Stavistau Zonoma* a *Bohemian*, who was his greatest Accuser, was on his way to *Constance*, he was smote by the hand of God , and dyed by the way of an Imposthume.

When he came to *Constance* , he was sent for to appear before the Council, to give an account of his Doctrine , which he chearfully did , telling them that he came for no other end ; but for as much as all the Council were not yet come , he desired it might be deferred, but if they would oblige him to it then , he was ready , not doubting but Christ would strengthen him to do it, nor did he fear to suffer death for the sake of his Great Master ; but in fine, after they had examined him to some Particulars, and found how prompt he was to answer all their Objections , they thought it not best to meddle further at that time , but contrary to his Letter of safe Conduct , they sent him to a nasty Prison , by reason of the noisomness of which he fell sick, and was in great danger of his Life.

During the time he continued in Prison, they drew up some Articles of their own Invention, and procured

cured Villains to testifie the same, which he hearing was greatly grieved, and thereupon moved, that seeing he could not be there himself, he might have an Advocate, but that was utterly denied him, and he removed by order of the Bishop of *Constance*, to the other side the *Rhine*, and put into a strong Castle.

The *Bohemian* Lords hearing of this hard usage towards Mr. *Huss*, were greatly grieved, and thereupon petitioned the Council to have regard to the Honour of their King, who had granted *Huss* his Letters of safe Conduct; for that if they were so suffered to be broken it would redound greatly to the disgrace, not only of the King, but the Noble Kingdom of *Bohemia*: Therefore they desired he might be set at liberty, and suffered to plead for himself; but this nothing prevailed with the proud Prelates, but rather encreased their malice towards him, for those that were appointed to be his Judges in his Absence, heard all his Accusers, and sometimes prompted them when they were out; yet at last they consented to bring him to his Tryal, though had it not been for the Emperour, they had proceeded to have passed Sentence without hearing him one word.

The day he was brought before them there happened such an Eclipse of the *Sun* that the like had not been known in many Ages, when he was come into their presence they fell to hissing and shouting so at times that his defence could not be heard though he often prayed for silence, some of them all the while railing at him, and reviling him on purpose that he might not be heard, and when they perceived they could make nothing against him out of his Doctrine, they brought false Witnesses against

againſt him that he ſhould ſpeak Treasonable Words againſt the Emperour; but that was confuted by a Lord then preſent: yet they reſolved upon taking away his Life; which he perceiving, *Appealed to the Pope, and from him to Chriſt; for which they greatly derided him, not permitting him to ſpeak for himſelf, although he beſought them with tears to ſhew him what Errors he maintained, for that if there were any thing in his Doctrine diſconſonant to the word of God he would willingly confeſs his Error: but nothing leſs then his life would ſatisfie their bloody revenge, whereupon they proceeded to degrade him, and afterwards condemned him. Upon which he kneeling down prayed to God to turn their hearts, ſaying, Lord Jeſus Chriſt forgive my Enemies, by whom thou knoweſt I am falſly accuſed; forgive them I beſeech thee for thy great mercy's ſake.* Yet in degrading him they were ſo cruel as to cut the ſkin from off the crown of his head with Shears, and in that Council to diſanull the Emperors Letters of ſafe conduct they made a Decree that no faith ſhould be kept with Hereticks.

After which they prepared for his Execution and put a cap upon his head, painted with Devils, the which he joyfully put on, ſaying, *that ſince his Lord and Maſter wore for his ſake a Crown of Thorns, he would not diſdain for his ſake to wear that Cap;* when he had put it upon his head a Biſhop ſtanding by, ſaid, *Now we commit thy ſoul to the Devil, (a very uncharitable expreſſion,)* but Hufs liſting up his Hands and Eyes to Heaven, ſaid, *Into thy hands Lord Jeſus I commend my Spirit which thou haſt redeemed with thy moſt precious Blood.* Then they burnt his Books at which he with a joyful Countenance ſaid to the People, *Think not good People that I dye for any Hereſie*

Hereſie or Error, but through the hatred and malice of mine Adverſaries.

Now as he liſted up his face in prayer the Cap fell off, whereupon a Souldier put it on again ſaying, *he ſhould burn with his maſters the Devils whom he had ſerved.* Then he riſing up, ſaid, *Lord Jeſus Aſſiſt and help me, that with a conſtant and patient mind by thy moſt gracious help I may bear and ſuffer this Ignominious death whereunto I am condemned for the preaching thy moſt holy Goſpel.* Then as they were binding him to the Stake with a Chain he ſaid with a merry countenance *that he would embrace that Chain for Chriſt's ſake; who for his ſake had been bound with a far worſe.*

When the fire was kindled he began to ſing with a loud voice, *Jeſus Chriſt the Son of the Living God have mercy upon me*, the which after he had repeated three times, the flame ſtopped his breath, his heart being afterwards found, they roſted it upon a Stake, and gathering up his Aſhes, they caſt them into the *Rhine*. He ſuffered Martyrdom, *Anno Chriſti, 1415.*

One thing more is very memorable, *viz.* he told them at his death, that within a hundred years out of thoſe Goole Aſhes (his name in the *Bohemian* Language ſignifying a Goole) ſhould ſpring a Swan in *Germany*, whoſe ſinging would afright all thoſe Vultures, which was exactly verified in *Luther*; yet God delayed not to revenge the death of this good man, for he ſoon after raiſed up *Ziſka*, who maintaining War againſt the Emperour *Sigismund*, deſtroyed a thouſand Popiſh Monasteries.

The Life of HIEROM *of* P R A G U E.

Hierom was by Birth a *Bohemian*, a man famous for Learning, and in his younger years a great detester of Popish Superstitions, being admired of all men for great Wisdom, which was evidently manifested in several Disputations. When he heard that notwithstanding the Letters of safe Conduct, *John Huss* was burnt, he was resolved the more openly to maintain the Cause of his Lord and Master Christ Jesus, and thereupon he went to *Constance* whilst the Council was sitting, from whence he retiring to *Iberling*, an Imperial City about a mile from thence, sent to *Sigismund* for Letters of safe Conduct; but he refused to grant his request, yet he was so far from being daunted that he wrote at Letter and set it up upon the gate of the City, intimating that he would, if sent for, come freely to *Constance*, and there before the Council make it appear that he neither preached nor maintained any Error or Heresie, as it had been falsely suggested by many Slanderers and scandalous Persons; but having no answer to what he had written, he by the perswasion of his Friends returned towards *Bohemia*, but by the way was apprehended and carried bound to *Constance*, where being presented before the Bishops, they charged him with running away, being cited; to which he answered, that it was because he could get no safe Conduct, neither from the Emperour, nor them, nor did he
know

14 The Life of Hierom of Prague.

know of any Citation, the which had he done he would have appeared though he had been in his own Country.

Then they began to charge him with several Errors in his Doctrine, to which he answered, that he was ready to answer, what ever could be objected against him, and that he would justifie what he had taught; whereupon they all cried out, let him be burned, and thereupon the Officers were ordered to carry him to Prison, where the Bishop of Rigen caused Chains to be put about his neck and hands, and that he should hang in a great pair of Stocks by the hands and feet, where he continued eleven days without touching the Ground, being only fed with bread and water, nor would they take him thence notwithstanding his sickness, till they had compelled him to subscribe that *John Huss* was justly put to death, the which, to be somewhat eased of his Torments, he did, though with great regret, much bewailing himself for it afterwards.

Within a while they sent for him to examine him in private, but he refused to answer, unless in Publick, well knowing that they did it to insnare him; to which they consented, as well hoping he would confirm his recantation, in relation to the death of *Huss*, but were therein greatly mistaken, for he not only confounded the Testimony of such as they had suborned, but maintained the Doctrine of *John Huss* to be according to the Word of God, and that whatever *Huss* and *Wicklif* had written against the Enormities of the Church of Rome, was true, and that he would firmly keep and defend their Opinions, to the last; much lamenting that ever he consented to sign the Justness of *Huss's* death, who, he sayd, dyed wrongfully, being basely murdered by the Enemies of Christ, and his holy Gospel.

This

This so enraged the Popish Clergy, that they immediately passed Sentence upon him, after which, they put a paper about him, painted with red Devils to make him odious to the People; as likewise, a paper-Miter on his Head, which he took very patiently, saying, *Our Lord Jesus Christ, when he suffered death for me, did wear a Crown of Thorns upon his Head, and for his I sake will wear this Cap.*

As he went to the Place of Execution, he sung Psalms, and coming to the Place where *John Huss* was burned, he upon his Knees put up his Prayers to Heaven; after a while they bound him to the Image of *John Huss* carved in Wood, which they had set up instead of a Stake, and there with admirable Patience he sustained the fury of the flames, when at the giving up the Ghost, he with an Audible Voyce, said,

Hanc Animam in flammis offero Christe Tibi.

Which may be Englished thus, though with some Addition for the Verses sake.

*This Soul of mine in flames of fire set free,
O! Christ my Saviour, now I offer thee.*

The Life of MARTIN LUTHER.

Martin Luther was born, Anno 1483. at a Town in the Earldom of *Mansfield*, called *Ileben*, his Father being *John Luther* of the same place, descended of honourable Parentage, his Mother's name before her Marriage was *Margaret Lindeman*, who in his Infancy instructed him in the ways of Virtue, so far forth as his tender years were capable to bear.

When he came to years of discretion, he was sent to *Magdeburg*, where in the Free-School he greatly profited in Learning, especially he there was taught to expound the Apostles Creed, and make use of the Fathers, the reading of whose Works he greatly affected, when he had stayed there a considerable time, he went to the University of *Erford*, where in a short time he so profited in his Studies, that the whole University admired his Wit and Learning.

At twenty years of Age he was made Master of Arts, and Professor of Physick, after which he studied the Law; but none of these agreed with his temper, God having designed him for a better Work, whereupon he rejecting the former, bent his mind wholly upon studying Divine Things, and to be the more retire from noise and worldly business, he entered into the Colledge of the *Augustine* Monks, and became one of their Order, there he continued some time very zealous for the Romish Religion;

Religion; but within a while he began to dislike the Errors that had crept into that Church, as plainly perceiving that the Religion was for the most part composed of Traditions, as the Ordinances of Councils and Decrees, the which were altogether disconsonant to the Word of God, so that by excessive grief for the Apostate state of the Romish Church, he fell sick and almost despaired of recovery, when as an old Priest came to him, and bid him be of good comfort for that his Disease was not mortal, but that God would raise him up to be a comfort to many others; the same Priest also discoursed with him concerning Justification by Faith, and explained to him the Articles of the Creed; after the recovery of that sickness he was made Presbyter, and by the perswasion of John Staupicius went to the University of Wintember, where after he had continued for the space of three years, and gained great commendation, he was by his Convent sent to Rome, where beholding their dissolute manner of living, and the wicked practices there used, he grew into a greater dislike of that Religion, for there, as himself reports, he heard Strumpets at the Communion Table boast of their wickedness, and that he had heard others concerning the Bread and Wine; scoffingly say, *that Bread thou art, and Bread thou shalt remain, and Wine thou art, and Wine thou shalt remain*, which made him imagine that the Church stood in great need of Reformation, however he was at his return there made Doctor of Divinity, and many times preached before the Elector of Saxony, who heard him with great gladness, and much admired his Eloquence and Learning.

A while after he began to explain the Epistle to the Romans, and many of the Psalms of David, and

began more and more to decline the Superstitions of the Romish Church; so that when one *John Tezelius* coming from *Rome*, brought the Pope's Indulgencies into *Germany*, perswading the People that they were of such a sin-purging quality, that what ever sins they committed, if they could but purchase one of them, they should have them all remitted; this wicked Impostor so stirs the Zeal of *Luther*, that he wrote against his Indulgencies, laying open the Cheat to the World, which so enraged the Indulgence-Merchant, that he bitterly exclaimed against him, and getting as many of his Books as he could, he burned them; whereupon he yet once more wrought against his Trumpery, at which time many of the Divines of the University took part with *Luther* in what he did, and now he began to preach his Doctrine of Reformation openly, defending it against the *Augustin-Fryers* at *Hedleburg*, he being honourably entertain'd by them of *Worstburg* and *Volsgang*, the Count *Palatine* there; he drew many to partake with him in his Opinion, of which the Emperour *Maximilian* having notice, sent to advertise the Pope thereof, and to bid him take timely care for the extirpating the New Opinions that were lately sprung up, and that whatsoever measures he should take he would see them put in Execution throughout the Empire.

Upon the receipt of the Emperour's Letters, Pope *Leo* then holding the Papacy cited *Luther* to appear before the Council of Cardinals at *Rome*, and signified as much to Cardinal *Cajetan* his Legate; whereupon the Cardinal going to *Ausburg*, and finding *Luther* there, desir'd the Emperour to set a Guard upon him, in order to carry him to *Rome*, unless he would speedily recant, but his request

quest was not at that time fulfilled.

The Pope likewise wrote a Letter to the Elector of *Saxony* to complain against *Luther*, and to forbid him to entertain him within his Dukedom, and that if he took him within his Jurisdiction, he should forthwith send him to *Rome*, there to be condemned or acquitted; but the Elector gave little heed to the Pope's Letter, though he threatned him therein, if he complied not with his will: But when he perceived these Projects fail, he sent to the Master of the *Augustine* Monks, to see if he could prevail with him to return to his former Obedience, and renounce his later Opinion, but this proved also ineffectual.

Yet *Luther* desirous to justify his Doctrine, made earnest suit that he might appear before competent Judges to be heard in his own Country, and not at *Rome*, where he was assured to find his Judges his Enemies. In his behalf also the University of *Wintenberg* wrote to the Pope, giving him an Account of his great Learning, Doctrine, and pious course of Life, desiring that he might be heard in *Germany*; in fine Prince *Frederick* of *Saxony* so far prevailed with the Pope's Legate, that he consented that *Luther* should be heard at *Ausburg*, at what time the *Bohemians* sent a Book to him, which was written by *John Hufs*, desiring him to persevere in what he had begun.

A while after *Erasmus* was solicited to write against him, but he declined it, although a Bishoprick was profered him for so doing, saying, He had learned more out of one page of *Luther's* Book, than of the large Volume of *Thomas Aquinas*.

Luther being now cited to appear before the Pope's Legate at *Ausburg*, procured the Emperor's

Letters of safe Conduct, when coming into the Legates presence, after some Questions asked and Objection made, he not only justified his Doctrine, but offered to maintain the same by Disputation or Writing, but the Cardinal being much offended at such his offer, would not permit him to be brought before him any more; so that having waited six days, he departed home; but the Cardinal wrote after him to the Duke of *Saxony*, that as he loved his Honour and Safety, he would expel him his Dominions: This Letter the Duke sent to *Luther*, who wrote back to the Legate, that rather than he would any ways indanger his Prince, he would retire into what Part soever of the World the Lord would please to lead him, but the University of *Wintenberg* wrote to the Duke, desiring him that he would take him into his Protection, and not suffer Innocency to be oppressed by force, and that if *Luther* had preached or did maintain any Error, he might be fairly convicted of the same, upon which the Duke began to take his part more than formerly, and sent to the Cardinal, that seeing he having come to *Auspurg* he had performed his Promise, and could do no more in that Affair.

After the death of *Maximilian*, and the Coronation of *Charles*, the Pope sent to the Duke of *Saxony*, requesting him to cause all *Luther's* Books to be burnt, and that he would see *Luther* either executed in *Saxony*, or that he would send him guarded to *Rome*, to which the Duke replied, that he was ready to yield Obedience to the Pope, but that he could not send *Luther* to him before his Cause was heard before the Emperor; and till he was convicted of some Error, and then if he recanted not, he should find no favour at his hands.

A while after a Disputation was held between *Luther* and one *Eccius* at *Lipsick*, wherein the former prevailed, and his Doctrine so spread it self, that the Fryers and Monks fearing to be unhived, sent to the Pope to charge him with neglecting the Church Affairs, by giving himself up to Pleasures ; in the mean time suffering the Doctrine of *Luther* to spread even in the very heart of *Germany*, upon which the Pope began to bestir himself, by sending his Bull against him ; in which he Excommunicated not only him, but all his Partakers, commanding all men to apprehend him, and bring him to *Rome*, and that his Books should be burnt, of which *Luther* hearing burnt the Pope's Bull lately sent out against him, together with several Decrees and Councils.

Not long after the Emperor coming into *Germany*, the Duke of *Saxony* so far prevailed with him, that he was content to hear him openly in the Diet, of which *Luther* having notice, greatly rejoiced, though some of his Friends perswaded him from going, saying, that the Publick Faith would be broken, as it was with *John Huss* ; whereupon he told them, *That such discouragements were cast in his way by Satan, who knew that his Profession of the Truth in such a Noble Place would be a means to shake his Kingdom, adding, that if he knew there were as many Devils in Worms, as there were Tiles upon the Houses, yet he would go thither.*

He being arrived at *Worms*, some of the Popish Clergy went about to perswade the Emperor to apprehend him, and commit him to Prison; but he would by no means hearken to their wicked Counsel, alledging that the Publick Faith ought not to be broken; the next day after his coming he Presented himself before the Council assembled for

that purpose; the Emperor being there present, where one *Eccius* a Lawyer, at the Command of the Emperor made a Speech, *In which he demanded of Luther, that he would retract his Works and Doctrine, telling him, that it was the Emperor's Pleasure that he should so do, and if he refused it he must expect his displeasure, to which he replied, As to my Books, some of them tend to Faith, and to these my Adversaries give an ample Testimony, others are against the Pope and his Doctrine, the which should I revoke I should confirm his Tyranny, and some of them are against private men, who defend the Popes Cause, against whom I must confess I have been somewhat too sharp, yet I cannot revoke them, unless I will set open a Gap for the Impudence of many.*

But this Answer nothing pleased the Emperor, who would be satisfied with nothing less than *Luther's* Recantation, nor would he suffer him to defend his Doctrine by Scripture and other warrantable Arguments, though he earnestly desired it, telling the Emperor, *That unless he could satisfie his Conscience that his Doctrine was false, he could by no means recant the same;* whereupon he was ordered to depart the Council, and the next day the Emperor sent his Letters to the Princes, to acquaint them that he was resolved to proscribe *Luther* and all his Accomplices, upon which they were divided, the greatest part, and those of the most Noble amongst them, alledging that *Luther* was not rashly to be condemned, for that the Emperor was young, and in matters of Religion altogether guided by the Popish Clergy.

The next day the Bishop of *Trevers* sent for *Luther*, and used many Arguments to perswade him to a Recantation, telling him withall, that if he refused

fed it was the Emperor's purpose to banish him, to whom *Luther* replied, *That he took it as a favour, that so great a Prince would put himself to so much trouble for so mean a Person as he was*; after that one *Vaus* a Lawyer came from the Emperor to perswade him to recant, but he not consenting to his request, the Emperour sent to him to depart home, and withal gave him twelve days so to do, after the end of which he proscribed him; whereupon Prince *Frederick* appointed some of his most trusty Nobles to convey him secretly to *Wartsburg*, where he continued ten Months notwithstanding diligent search was made for him, and great sums of money offered: nay, his Enemies imployed Wizards and Witches to use their Art to find out the place of his abode, but in vain; at the end of ten Months he returned to *Wintember*, where he was most joyfully received by the University, from whence he sent Letters to Prince *Frederick* to excuse himself for leaving *Wartsburg* without his knowledge, telling him, *That it was God's Cause he undertook, and that God would protect him from the rage of his Enemies.*

A while after he printed the New Testament which he had translated into the German Tongue at *Wartsburg*, which place he usually called his *Patmos*, which did not a little displease King *Henry the Eighth* of *England*, and *George Duke* of *Saxony*.

About this time one *Thomas Muncer* wrote a Fanatick Book against his Doctrine, and perswaded the Boors to Rebel, who being perswaded by him to throw off all Obedience to their Princes, took Arms in great numbers, against which unlawful proceedings, *Luther* wrote several Treatises, perswading them to yield Obedience to their Princes, shewing them how disconsonant such practices were

to the word of God, but when this prevailed not the Princes drew out their Forces, and with more Conyincing Arguments taught them Obedience. For coming to a Battel about five thousand four hundred of them were slain, and their seditious Ring-leaders *Mauincer* and *Pestifer* taken, the former being put upon the Rack to confess his Accomplices, cryed out grievously, when as Prince *George* of *Saxony* bid him *think upon the slaughter of the Poor wretches, who seduced by him self in battel the day before* : Whereupon he laughing out-right said, *they would be seduced* ; in fine he and his Companion with some others were beheaded ; but so ended not the War, which was call'd the War of the Clowns, for before the Rebellion was suppressed about fifty thousand were slain.

A while after *Luther* married one *Katharine* a *Boren* against the Will of most of his Friends, tho *Melancitone* greatly Commended him for so doing, saying there was more then ordinary Causes that induced him so to do. But within a short time *Luther* fell sick with a Congealing of Blood, but within a while after recovered in his Sickness ; it seemed to him that the noise of a tempestuous Sea was beating at his Ears the which he said *if it did not cease he should dye*, and no sooner did the noise come within his Head but he fell down as dead, but means being used he came again to himself ; and this he took as a Temptation of Satan, and upon such occasions he was wont to repeat the words of our Saviour : *Be of good Comfort for I have overcome the World*. And would often say that a man would go upon his Knees to *Jerusalem* to fetch such a Sentence.

In the year 1523. a Diet was held at *Norinberg*, where

where the Edict of *Worms* was made void, upon which the Popes Legat complained grievously saying, *That since the Publication of the Edict neither Luther nor any of his Accomplices had been punished.* To which the Princes answered, *That since the Pope and his Clergy had neglected Reformation in the Church, Germany had been greatly enlightened by the Sermons of Luther, and that if they should go about to Punish him, the People would think they went about to extinguish the Light of the Gospel, the better to obscure those manifest Vices that could be no longer hid; and that such Proceedings would raise up great Tumults.* The Romanists seeing this resolved to bribe him into silence, but in vain: a while after *Luther* being summoned to *Ausburg*, he there made a Confession of his Faith in seventeen Articles, to the great Satisfaction of most that heard him.

In the year 1545. a notorious Lye was Printed in *Italy* about *Luther's* Death, which was that when he saw he must dye, he requested that his Body might be laid upon the Altar and worshipped; but when his Body was laid in the Grave, such a terrible Earthquake happened as if the Foundation of the Earth was loosened, when as the People looking up beheld the Host hovering in the Air, the which they took and laid upon the Altar, when the night following a loud noise and ratling was heard more terrible then the former, which terrified all the City: and in the Morning his Sepulcher being opened, they found neither Body Bones nor Cloaths, but such a stink of Brimstone issued thence as overcame all the standers by; and almost choaked those that opened it. This Lye coming Printed into *Germany*, *Luther* read it and subscribed it with his own hand; shewing the Malice and Folly of the Pope and

and his Agents : A while after he was sent for by the Counts of *Mansfield*, to Compose a difference between them about the Borders of their Countries, and Inheritances, when as not been accustomed to such affairs, he took with him *Melancthone* and some others, and was by the Counts received upon the Borders with a hundred Horse ; where after he had settled the Temporal affairs, he fell to Preaching and Exhorting the people, and Administred the Sacrament to many whom he thought fit Persons to receive the same.

Within a while he fell sick and grew exceeding weak, yet putting his trust in God he supported himself to Comfort his Friends beyond measure ; insomuch that the day before his Death, he Dined and supped with *Melancthone* and the rest of his Accomplices : but after Supper his Pain increasing he retired to pray, and then went to Bed and there slept till Midnight, but then being awakened by the Pain and perceiving his Life near at an end, he called his Friends about him, and said, *I pray God to preserve the Doctrine of the Gospel amongst us, for the Pope and the Council of Trent have grievous things in hand.* After which he made his Prayers, and earnestly desired of God that he would defend his Church against the Pope, and all his Adherents.

When it was expected that he was about to dye, *Justus Jonas* and *Celins* bid him be constant and Persevere in the Faith he had taught and held to the last, to which he answered, *yea* ; and soon after gave up the Ghost, dying *Anno Christi*, 1546. he was a man of great Temperance and Abstinence ; oftentimes had the Papists hired Ruffians to kill him, but they had never the Power to do it ; the Devil one time appeared to him (as he was walking in his Garden)

Garden) in the shape of a huge Boar, but he so flouted him that he soon vanish. He was wont to say, God would give Peace to *Germany* during his Life, but woe to them that should Live after him : about four years after his Death his Wife falling out of a Wagon into a Lake, so bruised her self, that she dyed within six days, to the great Grief of all good People.

The end of the Life of Martin Luther.

The Life of Z U I N G L I U S.

H*uldéricus Zuinglius* was by birth a *Switzer*, being by his Parents educated in Learning, and kept to the studying of sacred Books, profiting so much that at ten years old he went to *Basile*, from whence after some time he departed to *Berne*, where he was Instructed under the Tutorage of *Henry Lupulus* a famous Divine. When after a while going to *Vienna*, he Commenced Master of Arts, where he studied so hard that he got *Valerius Maximus* by heart; and gave his mind much to the study of the Scriptures, insomuch that he could readily expound many of the difficult Phrases therein contained, and then began he to think upon the Doctrine of Reformation, which having well weighed he plainly perceived, it agreed in all Points with the Holy Scriptures : Whereupon he Preached against the Corruptness of the times, and the Licentious living of the *Romish* Clergy, laying open their wicked Practices

ces and Idolatrous worship, withdrawing many from the *Romish* to the reformed Religion, so that within a while he grew so Famous, that he was chosen Pastor of a Church, called our Lords Hermitage, by *Theobaldus* Baron of that part of the Country where it stands. There he Preached against the worship of Images, and other abominable Ceremonies, in the *Romish* Church.

About a year after his Pastorship, one *Sampson* a *Franciscan* Fryer being sent by the Pope to sell Indulgences, came into those parts whom *Zuinglius* greatly opposed, plainly proving him to be an Impostor and deceiver of the People, insomuch that he perswaded the People to keep him out of *Zurick*: upon which the Indulgence-Merchant trotted to *Baden* where he exposed his Trumpery to sail, and often would fall into a fit of Bawling; *Behold they fly, behold they fly*, meaning the Souls that were delivered out of Purgatory by his Indulgences.

Anno Christi 1520. the Senate of *Zurick* at the instance of *Zuinglius*, commanded the reformed Ministers to Preach freely, and frame their Doctrine according to Scripture; and not to teach any Traditions, at which the Bishop of *Constance* was greatly troubled, and desired that the Faith might be continued according to the Church of *Rome*, till such time as a Council could be called. But *Zuinglius* defended them, and the Magistrates of *Zurick* called a Synod, desiring the Bishop either to come in Person, or send his Doctors; Whereupon he sent his Chaplain: but he not being able to prove any thing Erroneous, in the Doctrine of *Zuinglius*, made an Exception against the Synod, and so departed. So that the Senators at the request of *Zuinglius*, not only confirmed the Preaching Minister, but also restrain-

ed the Monasteries, only allowing the Monks and Fryers a Competency; they imployed the Over-plus to Charitable uses, and Commanded that all Images in Churches should be taken down, and burnt, which was done accordingly, as likewise the Mass to be abolished, and the Lords Supper to be Administred as it was wont in the primitive Churches; they also forbid Procession and remove the Martyrs Tombs, to prevent the Peoples worshipping them; whereupon a Notary belonging to the Council stood up, and grievously Complained that they had taken away the Ancient worship of the *Romish* Church, against all right; whereupon a great Dispute arose between him and *Zuinglius* about the Administration of the Sacrament, and many Arguments used on both sides, so that it was put off to a further hearing, during which time *Zuinglius* dreamed that he being Non-plussed and sitting down a heavenly Messenger stood by him, and said, *O thou Sluggard why dost thou not answer him out of the 12. of Exodus?* At which he awaking immediately started up, and taking his Bible turned to the Proof, and there found, *this is the Passover of the Lord.* The which text he afterwards opposing against his Adversary, not only confounded him, but highly satisfied the whole Assembly, insomuch that the next Sacrament day most of the Inhabitants of *Zurick* were present.

A while after *Eccius* the Popish Law-giver sent to *Baden*, to the Embassador of *Zurick*, to Complain against *Zuinglius*, which he understanding wrote an Apology to the Embassador, wherein he declared: *That if Eccius could lay any thing of Heresie to his Charge, as he pretended, he would at all times be ready to Vindicate himself by the word of God, and that he would Dispute with him, by writing or word*
of

of Month. To which *Eccius* writ a reply, desiring the Dispute, and appointed the place, to be either at *Lucerna* or *Baden*; but *Zuinglius* answered that he would not venture his Person at those places, by reason he had been already condemned there as a *Heretick*, but if he would come to *Zurick* he would freely Dispute with him; the Senators of *Zurick* sent to him likewise, that he would come thither upon the publick Faith; but he refused, accusing *Occolampadius* also; but a while after, the twelve Cantons resolved that it was necessary they should meet at *Zurick*, which *Eccius* and *Occolampadius* did accordingly: Whereupon the Dispute was held between them, but it came to no Perfection; so that nine of the Cantons concluded that *Zuinglius* and his Accomplices should be Excommunicated, but they proceeded not to Sentence.

About a Twelve-month after, another Dispute was held at *Bern*, the which the Popish Cantons opposed, but it notwithstanding went on, after which it was decreed that the Mass, Altars, Images, and other superstitious Trumpery should be abolished, and that the Divine Service should be continued according to the Word of God, and also they writ the day and year of their abolishing Popery, upon a Pillar set up for that purpose, in Letters of Gold that it might remain as a *Memento* to Posterity, the like Reformation was Effected at *Basil*.

About this time a Sect of Anti-Baptists began to spread their Erroneous Opinions, and Preach against the Baptism of Infants, baptizing themselves anew; against these *Zuinglius* opposed himself; wherefore they began to rail upon him, and to asperse him with Lyes and Calumnies, insomuch that the Senate taking notice of it, some of them
were

were imprisoned, and others Proscribed, of which three or four were put to Death.

The Monks and Fryers being cast out of their Cells and Monasteries, at the Procurement of *Zuinglius* sought by all means to take his Life, laying Ambushments for him, so that the Senators appointed him a Guard.

Anno Christi, 1531. they of *Zurick* and *Bern*, agreed to stop the coming of Provision to the three Cities of the Popish Cantons, which caused them to take Arms, and coming into the Territories of *Zurick* before they were expected, they set upon a Garrison of one thousand men, who sent to the City for Aid, upon which Forces were Levyed, in the Head of which *Zuinglius* advanced, for fear any should charge him with Cowardize, though he had been a great dissuader from cutting off the Provision, but the *Zuricks* coming to the top of the Hill, and perceiving their men were fighting and in present Danger, they encouraged each other, and ran down the Hill, at the bottom of which the Passage was so straight, that they could go but two abreast, upon which being met before they could range themselves in Battel, the Popish Cantoniers fell upon them that were foremost and put them to the Rout, killing many of them; *Zuinglius* being amongst those that advanced, he was thrice overthrown, and still got up again, but being the fourth time run in with a Spear, he fell down upon his Knees and said; *Well, they can kill the Body, but cannot kill the Soul.*

When the Souldiers came to strip the slain, *Zuinglius* was found alive lying upon his Back with his eyes up to Heaven, whereupon they asked him if he would have a Priest to Confess him; to which he answered, no; they then bid him, call upon the *Virgin*

gin Mary, which he also refusing they thrust him in with a Sword, and so he expired without fetching a Groan: and as soon as they knew it to be him, they Cut his Body in four pieces and burnt it, when the next day his Heart was found unperished by the Fire, tho the rest of his Body was Consumed.

Before this Battel a Comet appeared, which he said *Prognosticated his Death*; and declared it openly in his Sermons, fourteen days before he fell in Battel: He was a man of great Courage, full of Meekness, very Liberal to the Poor, and Learned in all the studies that Age was capable of, he was slain in the manner aforesaid, in the year 1531.

*The Life of Sr. JOHN OLD
CASTLE, commonly called the
LORD COBHAM.*

John Old-Castle came of very worthy Parents, being an English-man by Birth, and born in the Reign of *Henry* the fourth, at whose Court he was brought up; and coming to mans Estate he was Knighted by the King, and for his honourable great Service in the Wars, was honoured with the Title of *Lord Cobham*; when betaking himself to his Studies he became very zealous for the Gospel, and often grieved that Anti-Christ was suffered to tread it under his feet, insomuch that he openly reproved the
Idolatrous

Idolatrous and Superstitious worship of the Church of Rome, and took the Parts of the reformed Ministers, especially such as taught *Wicklif's* Doctrine; upon which the Papists began to hate him, and endeavoured many ways to insnare him, resolving to Rid him out of the way; whereupon they brahd-ed him with the name of *Heretick*, and made grievous Complaints against him to the King, that he went about to innovate Religion, and to stir up Rebellion; but the King being satisfied in his fidelity gave little heed to the Accusations of his Adversaries, yet they so far prevailed that they got his Consent to summon a Councel, and then the Archbishop of *Canterbury* addressed himself to the King with many grievous Complaints against the *Lord Cobham*; hoping by such means to cast him out of the Kings favour, that so they might the boldlier proceed against him; but the King told them, *That he being one of his Knights, and of an honourable Family, He would himself first Commune with him about his Opinion, and perswade him to return to the Romish Church.*

The King having thus satisfied the Bishop for the present, he sent for the *Lord Cobham* and desired him to be an obedient Son of the Church, and that he would submit himself to his Bishop and Confess himself in an Error., to which he mildly answered: *You, most worthy Prince, I am always willing and ready to obey, for as much as I know you to be the Minister of God; bearing the Sword for the Punishment of Evil doers, and for the praise of them that do well; unto you, next unto my Eternal God, I owe all Obedience, and submit all that I have unto you, being ready at all times to do whatever you shall in the Lord command me. But as touching the Pope and his Spirituality I owe them no Suit nor Service, knowing him by the Scriptures,*

to be the Great Anti-Christ, the Son of Perdition, the open Adversary of God, and the abomination standing in the Holy place.

The King hearing this stout and Christian-like answer, he dismissed him with an Admonition that he would become obedient to the Church, but he utterly refusing, the King at the reiterated Importunity of the Arch Bishop, delivered him up to be proceeded against as he saw fit; whereupon he consulting the other Bishops, they resolved to cite the *Lord Cobham* to appear at a Council to be holden for that purpose at *London*, there to answer to such Articles as should be objected against him, but the Bishops Sumner coming with his Citation to his Castle of *Conling* durst not enter the Gate, without my *Lord Cobham's* leave; the which he not obtaining return'd as wise as he went.

Then the Bishop hired one *John Butler*, Door-keeper to the Kings Privy Chamber, to go with his Sumner, which he accordingly did; and telling the *Lord Cobham* that he had a message for him from the King, he got Admittance; when coming to his Presence he told him: *It was the Kings Pleasure he should obey that Process, to which he answered; That he would in no Case consent to the devilish Practices of the Popish Priests.* Upon notice of which the Bishop being thoroughly nettled, sent to fix the Citation upon the great Church in *Rockester*, not far from his Castle; but it was soon torn down by some of the *Lord Cobham's* Friends, the like being done three or four times; upon which he Excommunicated him, but he laugh'd at such his Proceedings, which intriged him yet the more; but at last the Lord finding the Malice of the Popish Clergy to increase against him, he went Voluntarily to the King,
and

and carried with him the Articles of his Belief in writing, desiring his Majesty to suffer them to be perused by the Learned men of either University: And if they could any ways prove that they were disagreeing to the word of God, he would submit; or that according to the Law of Arms, *In the defence of his Faith he would fight with any man Living, Christian or Heathen; the King, his Royal Progeny and the Council excepted; and he would refuse no Correction, that should be inflicted according to the Law of God.*

Yet the King not daring to displease the Arch-Bishop, permitted him Personally to be summoned in his Privy Chamber; and upon his appealing from the Arch-Bishop caused him to be Arrested and carried to the *Tower*, where he caused his Confession to be writ over again, during his Confinement.

A while after he being brought before the Arch-Bishop and his Consistory, the Arch-Bishop proffered to absolve him, if he would require it; but he told the whole Assembly, *He needed it not, but was there ready to make a Confession of his Faith, if so be they would Permit him.* And thereupon he delivered it to them in Writing, but they told him that although there were many good things contained therein, yet they had no leisure to Examine them, but that he must answer to the Articles, and then they began to ask him his Opinion about the Sacrament of the Altar, and Penance, but he said, *He had written his mind in the Paper, and would not enter into Discourse about those things further?* Whereupon he was remanded to the *Tower*.

Not long after the Council set again, and he was sent for before them; when as before the Bishop proffered to absolve him, but he told him; *He had never Trespasted against him, and therefore had*

no need of his *Absolution*, and when they told him that unless he would recant, they would condemn him as a Heretick, *He bid them do as they thought best*, for, said he, *I am at a point, that which I have written I will stand to it to the death*; and afterwards falling upon his knees he lifted up his hands towards Heaven, and said, *I shrieve me here unto thee, O Eternal and ever-living God, in my frail Youth I offended thee, O Lord, by Pride, Covetousness, Wrath, Uncleaness, and many men have I hurt in my anger, and committed many other horrible Sins, for which good Lord I ask thee forgiveness*; and so with tears in his eyes he stood up, and turning to the People, said, *Lo, good People, for breaking God's Laws and his holy Commandments they never yet accused me, but for their own Laws and Tradition they handle me most cruelly, and therefore they and their Laws by God's promise should be utterly destroyed*; after which they proceeded farther to examine him, but he returned such Answers to all their Questions, as made many wonder at his Wisdom, yet they proceeded to read the Bill of Condemnation against him as a Heretick. After they had done, he lifting up his eyes towards Heaven, said, *Lord God Eternal, I beseech thee of thine infinite mercy to forgive my Persecutors*, after which he was sent with a strict Guard to the Tower.

The cruel handling of this good Lord, much offended not only the Commons, but many of the Nobility, upon which the Bishop drew up an Abjuration in his name, and caused it to be rumoured, that he had recanted his Errors, and closed with the Church; but that was soon contradicted by his own hand-writing; he had not been in the Tower above a Month after his Condemnation, but he made

made his Escape, and fled into *Wales*, where he continued four years, even till the death of *Henry* the Fourth; but then *Henry* the Fifth coming to the Crown, the Bishops so far solicited him, that he offered great sums of money to any that could apprehend him; whereupon either for Lucre or Spite, the Lord *Powis* under pretence of friendship basely betrayed him, so that being brought up to *London*, the Parliament then sitting, he was carried before the House of Lords, who upon ruminating the former proceedings against him, confirmed the Sentence of the Bishops, *That like a Traytor he should be drawn through the Streets of London to the Gallows, in Saint Giles in the Fields, and there hanged, and afterwards burnt upon the Gallows as he hung*, which Sentence was accordingly put in Execution; but the Judgment of God soon overtook *Thomas Arundel* Arch Bishop of *Canterbury*, his Capital Enemy, who condemned him, for his Tongue swelling in his mouth, he could not swallow any Food, and so was starved to death.

The Lord *Cobham* suffered Martyrdom, Anno 1417, he was a man of singular Piety, descended of a Noble and Ancient Family, a man of such strength and courage, that few durst encounter him, and greatly beloved by his Prince, for the singular Services he had done him in the Wars, until such time as the Bishops traduced him, and turned him out of favour.

The Life of JOHN FRITH.

John Frith was born at *Westrum* in *Kent*, being brought up by his Parents to Learning, he so profited, that he soon became excellently skilled in the Latin and Greek Tongues, and then going to *Cambridge*, he met with *William Tindal*, of whom he learned many things conducing to saving Knowledge; but by publishing his Opinion, he fell into the displeasure of Cardinal *Woolsey*, who notwithstanding his favouring him before, caused him with several others to be put into a dark Prison or Cave, where salt-Fish was wont to be kept, the smell of which so annoyed them, that some of them dyed; but in a short time after, *Frith* making friends to the Cardinal, he was set at Liberty, and to avoid the Storm that then threatned the Professors of the Gospel, he went beyond Sea, where staying two years, he again returned to *England*, when coming to *Reading*, he was taken up as a Vagabond, and there imprisoned, and put in the Stocks till such time as he sent for the School-Master of the Town, who finding him to be a man of great Learning, procured his Inlargement.

A while after, Sir *Thomas Moore* being Lord Chancellor, and hearing of his return, offered a large sum of money to any one that could apprehend him, upon which a Taylor, one of his former Acquaintance, betrayed him, under pretence of concealing him in his House, when being apprehended he was committed Prisoner to the Tower,
where

where he was often visited by *Gardiner* Bishop of *Winchester*, and Sir *Thomas Moor*, who perswaded him to recant his Opinions, but he absolutely refused, plainly shewing them, that what he held or had preached, was according to the word of God; he also disputed with Sir *Thomas Moor*, both by Writing, and Word of Mouth, using such convincing Arguments, that he so far wrought upon Archbishop *Cranmer*, that he afterwards confessed that he took his first Light of Reformation from Mr. *Frith*.

A while after at the Instigation of one of the King's Chaplains, set on by *Gardiner*, he was ordered to be heard before the Archbishop and the Lord *Cromwel*, who very unwillingly undertook the charge, as being both favourers of the Reformed Religion; but at last by the King's strict Order, the Commissioners sat at *Craydon*, whither Mr. *Frith* was brought by one of the Bishop's Gentlemen, and his Porter, who by the way counselled him to run away from them, and they would willingly suffer it, but he refused, saying, *That if they went away and left him alone, he would come to Craydon himself, and appear before the Bishop.* So on they went, and he the next Morning was brought before the Commissioners, where he so well defended his Opinions by Proofs out of the Scriptures and Fathers, that all that heard him admired his quick Apprehension, and so well he quoted Saint *Augustin* to his purpose, that Dr. *Heath* whispering to the Archbishop, told him, that his Allegations out of Saint *Augustin* could not be denied; yet was he after all delivered to *Stokely*, Bishop of *London*, who calling him before him into his Consistory, without any regard to the Scriptures, Saint *Augustin*, or any other of

the Fathers, condemned him, and committed him to the Sheriffs of *London*, to be burnt as an Here-tick.

When he came into *Smithfield*, the place appointed for his Martyrdom, he with an undaunted courage went to the Stake, where he was no sooner fastned, but the fire was kindled, in which he continued till the last with such Constancy and Patience, that many were converted by his Death, and began to pray to God to receive his Soul; but Dr. *Cook* forbid them, saying, *They ought to pray for him no more than they would for a Dog*, which uncharitable expression made many blame him.

He suffered Martyrdom for the sake of the Gospel, *Anno Christi* 1531. he wrote many Learned Treatises, most of which were burnt during the Reigns of King *Henry* the Eighth, and Queen *Mary*, and some of them were saved by Miracle, as I may say, for on Midsummer Eve, *Anno* 1626. a Cod-fish being brought into *Cambridge* Market, when it came to be cut up, these following Writings of *John Frith* were found in its belly, wrapped up in Canvas, which were afterwards Printed to the rejoycing of all good Christians, viz.

A Preparation for Death.

A Preparation to the Cross.

The Treasure of Knowledge:

A Mirror to know your self.

*A Brief Instruction to teach one willingly to dye,
and not to fear Death.*

Now had any such thing hap'ned relating to the Papists, the Party that wrote them had not only been canonized, but the Miracle been trumpeted throughout Christendom.

The

The Life of WILLIAM TINDAL.

William Tindal was born in *Wales*, from whence (after he had received such Learning as qualified him for higher Schools) he was sent to *Oxford*, where he gave his mind wholly to the study of Divinity, and often took upon him to instruct his Fellows in the Knowledge of the Scriptures, often expounding to them the most difficult places.

After he had greatly profited in that University, and taken his Degree, he departed thence for *Cambridge*, and having stayed there some time, he went into *Glocestershire*, and there lived with one Mr. *Welch*, and became Tutor to his Children; to this Gentleman's house several of the Popish Doctors frequently resorted, with whom Mr. *Tindal* had many Disputes, and always worsted them, which did not a little encrease their hatred against him; during his being there he translated a Book, called, *Enchiridon Militis Christiani*, the which he presented to Mr. *Welch* and his Lady, who reading, and duely weighing what was therein contained, they began to slight the Popish Priests, and not to entertain them so friendly as they were wont, the which the Priests attributed to Mr. *Tindal*, and thereupon fell to railing against him, and used all their endeavours

to

to ensnare him; insomuch that they suborned several of their Novices to accuse him to the Vice-Chancellor, who upon their Accusations sent for him, and after having railed at him the space of an hour, there being no proof of any Crime that was laid to his charge, he dismissed him.

Within a while after Mr. *Tindal* chanced to happen into the Company of a Popish Priest, who was reputed to be a man of great Learning, with whom he falling into some Discourse, he at last so nonplussed him, by proving out of Scripture, that the Pope's Laws were contrary for the most part to the Laws of God, that the blasphemous Wretch bursting out into a great rage, said; *We had better be without God's Laws, than the Popes*, to which Mr. *Tindal* (being fired with Zeal for the honour of the Lord of Hosts) replied, *I desire the Pope and all his Laws, and will if God spares my Life, within these few years cause a Boy that drives the Plough, to know more of the Scripture than you do, &c.*

A while after the Papists so eagerly prosecuted him, that he was obliged, though much against the will of Mr. *Welch*, to leave his House, and then in-deavoured to get into the Service of the Bishop of *London*, but failing therein, he betook himself to a retired Life, and translated the New Testament into English, but at last being noted by the Papists, he thought good to depart for *Germany*, the which he did by the Assistance of one *Humphrey Mounmouth* a Merchant, where being arrived, he met with *John Frith*, & had afterwards many conferences with him, and conceiving that the greatest cause of Error in the People, was by reason the Scriptures were in an unknown Tongue, and therefore understood but by a few; he translated the five Books of *Moses*,
with

with Expositions to such Places as were doubtful, which he caused to be Printed together with the New Testament, of which he sent as many as he could conveniently into *England*, by reading of which the People plainly discerned the Popish Errors that had been brought into the Church.

A while after he went into the Dukedom of *Saxony*, where he often conversed with *Luther*, and his Associates, and then coming into *Flanders*, he resided at *Antwerp*, where he wrote several Treatises of Faith; as also two Books, one intituled, *the wicked Mammon*, the other, *the Practice of Prelates*, together with some Expositions upon Scripture, and Answers to the Writings of Sir *Thomas Moor*, which Works of his so enlightened the English Nation, that the Gospel began to be taught in many places; another Book he wrote of the Declaration against the Popish Sacrament, and against the Mass, these things greatly exasperated the Popish Clergy; insomuch that when his New Testament came abroad, some of them said, *There were a thousand Heresies in it*, others, *that it could not be properly translated into English*, and telling their minds more plain, said, *It was not fit the Laity should have it in their Mother Tongue*; whereupon they so far prevailed with the King, that he published a Proclamation, forbidding any Person under a great penalty, to buy one or suffer one to be kept in his house, nor did their Malice stop there, but having suborned one *Henry Philips*, they sent him to *Antwerp* with great sums of money, with which he so bribed the Emperour's Attorney, that he sent two Russians to apprehend *Tindal*, who was no sooner brought before him, but he sent him to the Castle of *Filford*, eighteen miles from *Antwerp*, seizing upon all his Books

Books and Writings, and what ever they could find in his lodgings.

The English Merchants, that were at *Antwerp*, hearing of his Imprisonment, became Suitors for his Deliverance; but in vain; for *Philips*, with his Money prevailed beyond their Intreaties; so that he being at last brought to his Answer, altho they could lay nothing justly to his charge, yet the Attorney proceeded to condemn him, and delivered him to the Magistrates, in order to execute him.

When he was brought to the Stake, he cried with an audible voice, *Lord, open the Eyes of the King of England.* And then being strangled by the Hangman, fire was set to the Wood, and he consumed to Ashes, suffering Martyrdom, *anno Christi, 1536.* When within a short time after, the just Judgment of God overtook *Philips*, who betrayed him, insomuch that he was eaten up with Lice.

The Life of PAUL FAGIUS.

P*aul Fagius* was born in the Dominions of the Prince Palatine of the *Rhine*, whose Parents being but of mean condition, he was first educated under his Father, who kept a School; and afterwards sent to *Heidelberg*, where he greatly profited in Learning: and from thence at eighteen years of age he went to *Strasburg*, where he taught School, as likewise followed his studying Divinity; so that growing famous, he at length associated himself with *Capito, Hedio, Bucer, Zellius*, and other Learned and Godly Ministers of the Reformed Church: and

and in a while after he married, and was called to the Ministry at *Isna*; but the Study of the Tongues being most famous at *Strasburg*, by reason of the resort of a number of exiled Ministers, he resolv'd to go thither, and there continued to read Hebrew to those that would hear him: and at other times he used to expound the Scriptures: but had not continued there long before he was called to his Pastoral Charge of *Isna*; in which he officiated for the space of five years, and there being assisted by *Elias Levita*, the famous Jew, whom he sent for from *Venice*, he translated several Books out of Hebrew, and set up a Press to Print the same; and so continued till the Plague broke out; nor then did he fly from his Charge, but exhorted the rich to be liberal to the poor, and distributed their Bounty with his own hands, as he saw occasion, going from House to House to see who lacked, even when the Contagion raged highest; so that it was counted by some miraculous, that he escaped.

In the Year 1542, the Pastorship of *Wolfgang*, at *Strasburg*, having, by reason of his death, continued vacant for the space of a year, the Inhabitants sent Messengers to desire him to come thither, and to take the place upon him, which he accordingly did. First for two years and afterwards being so in love with his Doctrine, they by using their utmost endeavours, perswaded him to stay two other years.

About the time when the War broke out in *Germany*, Prince *Frederick*, Elector of the Palatinate, intending to reform the Churches within his Dominions, sent for *Fagius*, as well knowing him to be a man, not only eloquent, but of great Learning; where he was no sooner come, but had a place appointed

appointed him at *Heidleberg* to preach, and instruct the people, where, during his residence, he published many Books, which were very advantageous to such as studied the Hebrew Tongue, by which he growing yet more famous, *Bucer*, *Peter Martyr* and *Hedio* thought fit to entertain him as their companion in reading Divinity-Lectures. But the War increasing, and the Emperor getting the upper hand of the Protestant Princes, the progress of Religion was hindered, and an Edict set forth for the banishing the Ministers of the Gospel, amongst whom *Fagius* and *Bucer* went together, as partners in joy or sorrow; but before they departed out of the Empire, a Messenger was sent out of *England* by Archbishop *Cranmer*, to fetch them over, that they might be aiding in establishing the Reformed Religion, King *Edward* the Sixth then reigning. Nor was their coming fruitless; for they, by their unwearied Endeavours, confirmed many that were wavering. In fine, *Cranmer* set them to translate the Old and New Testament after the exactest manner, with brief Notes upon the hardest places, the which they undertook: but e'er it was finished, *Fagius* died of a Burning Fever; or as some say, was poisoned by the Papists; so that anno 1550, he was intombed at *Cambridge*, from whence, in the Reign of Queen *Mary*, the Papists (having condemn'd him for a Heretick) took his Bones, and burnt them. A poor, but malicious Revenge.

The Life of MARTIN BUCER.

M*artin Bucer* was a German by birth, being born at *Selestade* in *Alsatia*, anno 1491, and was in his Non-age put into the Monastery of the Dominicans, where having profited in Learning, he was by the Prior sent to *Heidelberg*, where he studied Divinity, and perfected himself in the Greek and Hebrew Tongues; there he read *Luther* and *Erasmus's* Works, upon which he began to disgust Popery. And at that time an offer being made him by Prince *Frederick*, he became his Chaplain, renouncing and detesting against Popish Idolatries: he likewise often preached at *Heidleberg*.

Whilst he staid there, *Luther* came to that City, and preached several Sermons, disputing against Popery, and also against Free Will; by which *Bucer* greatly profited: and from that time forth he began to dispute openly against the Popish Religion in every place where he came; insomuch that the Monks and Friars (fearing that his Doctrine might stir the people up to turn them out of their holes to work for their Livings, which above all things they most abhorred) laid wait for his life several times; but God still preserved his Servant. But he finding himself in danger, departed from that place, and after some time to *Strasbourg*; where he no sooner came, but he was appointed to preach in a Church, and read in the Divinity-School: and a while after the Reformed Ministers, viz. *Capito, Hedio, Zellins, Niger, Pollio, Latomus,*

Latomus, *Firu*, *Hag* and *Bucer* published their Reasons, why they had changed the Mass into the Lord's Supper; which Book they dedicated unto Prince *Frederick*, upon consideration of which, the Magistrates of *Strasburg* banished Popery out of their City.

A while after, *Bucer* disputed with the Popish Doctors at *Auspurg*, and proved their Religion false, out of the New Testament: so that his Fame spreading wide, he was sent for by the Inhabitants of *Ulm*, to come and reform their Churches; where he arriving, met with *Occolampadius*; they together so instructed the people, and set things in so good order, that the Churches flourished in the truth for many years after.

By this time his Enemies had spread abroad a false rumor, that he had forsaken his New Doctrine, and made his Recantation: to clear which, he went to *Zurick*, and there in the full Assembly he confessed his Faith and Doctrine. Not long after, he went with some of his Brethren to *Ratisbone*, and there held a dispute against *Eccius*, and several of the Popish Bishops, assembled there for that purpose. A while after, the Emperor perceiving the Pope neglected to call a Council, he assembled some of the moderatest of the Protestant Divines, as *Agriola*, *Melancthon*, *Brentius* and others, and commanded them to draw up a set form of Religion, which they did; but *Bucer* being sent for by the Elector of *Brandenburg*, refused to sign the same, alledging that there were Popish Doctrines contained in it. As likewise several others refused to sign it upon the same account, which so enraged the Emperor, that he cast several of them into prison; but *Bucer* escaped his hands,
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tho not without great peril. And in a short time after was sent for into *England* by Archbishop *Cranmer*, who upon his arrival provided a House for him at *Cambridge*, and allowed him two hundred Crowns *per annum*; where he undertook with *Fagius*, as is aforesaid, the Translation of the Bible; but by reason of the change of air and diet, he within a year after his coming over, fell sick, continuing so for some months; but in the end recovering, he taught in the Schools, and read Lectures in his own House, but not taking care of himself, he fell again into a Relapse the next day after he had commenced Doctor of Divinity.

During his sickness many Learned Men came to visit him, but especially Doctor *Bradford*, who one day as he was taking leave of him to go preach, he told him that he would remember him in his Prayers, whereupon *Bucer* with tears in his eyes, said, *Cast me not off, O Lord, now in my old age, when strength faileth me.* And a while after he said, *He hath afflicted me sore; but he will never, never cast me off.* And being desired to arm himself with faith, and a stedfast hope in God's Mercies against the Temptations of Satan, He said, *I am wholly Christ's, and the Devil has nothing to do with me; and God forbid that I should not now have experience of the sweet consolation in Christ.* And thereupon with a smiling countenance he gave up the Ghost, and was interred very nobly by the Commandment of the King. But in Queen *Mary's* time his Bowels being taken up, they were burnt together with *Fagius's*. He died *anno Christi, 1530.*

The Life of JOHN ROGERS.

John Rogers, an English Man by birth, and born of Protestant Parents. In his youth he was educated at the University of *Cambridge*, where he learn'd the Tongues, and grew very expert in Learning; and being well grounded in Divinity, he was chosen by some Merchants to go with them, as their Chaplain, to *Antwerp*; where he no sooner arrived, but he met *Tindal*, who was fled thither out of *England*, where he likewise brought him acquainted with several Divines of the Reformed Churches, with whom he had many Disputes, and was so enlightened by their Doctrine, that he was ever after out of love with the Popish Religion, joyning with the Ministers in translating the Bible: he there likewise married a Wife, and then went to *Wintenberg*, where he so perfectly learned the Dutch Tongue, that he was chosen Teacher of a Congregation, where he faithfully performed his Charge, till such time as King *Edward* the Sixth began his Reign; and then he was sent for home by Doctor *Ridley*, Bishop of *London*, and by him made a Prebend of *Pauls*, where he preached the Gospel till the beginning of Bloody Queen *Mary's* Reign; yet in those dangerous times he did not spare to exhort the people to adhere to the Gospel and Doctrine they had received, and not to worship stocks and stones, as they had formerly done. And so went on to lay open the wicked practises of the Popish Clergy, which so nettled them, that they went and complained

complained to the Council, whereupon he was the next day sent for; where he no sooner came, but *Gardiner*, Bishop of *Winchester*, (and then Lord Chancellor of *England*) fell to railing at him, calling him Impostor, Traitor and Heretick; and so charging him he should preach no more, he was dismissed.

Within a while after, the Queen put out a Proclamation against preaching the Gospel, after the wonted manner, she having again introduced Popery; but Doctor *Rogers* fearing to disobey God more than man, could not be silent, but like a true Shepherd fed his Flock with spiritual Food, by preaching as formerly; for which he being again brought before the Council, *Gardiner* sent him prisoner to *Winchester* House; from whence, within a day or two he was sent for by the Council the third time; but notwithstanding he begged, that he might speak for himself, and justify his Doctrine, they would by no means permit him; but after many abusive words given him, they remanded him to prison, where he wrote a consolary Letter to his Friends; in which he exhorted them, "To be stedfast, and "to fight courageously under the Banner of their "great Captain, the Lord Jesus, against their spiritual Enemies; and that now it was no time to "be faint-hearted, but freely to stand to the Profession of the Gospel, and seal it with blood, "which he was ready at all times to do. After which he admonished them to be careful of his Wife and Children.

The next day he was brought again before the Council, as likewise the day following, where he was treated with nothing but ill Language, which plainly demonstrated they sought his Life; for up-

on his refusing to recant, without suffering him to make his defence, Gardiner read his Sentence, which was, *That he being a notorious Heretick, should be carried into Smithfield, and there burnt.* After which they proceeded to degrade him; and they delivered him up to the Secular Power, in order to his Execution, declaring that he was under the great Curse, and that it was a dangerous matter to eat or drink with him, or give him any thing; for that as many as did so were liable to the effects of the said Curse. To which Doctor Rogers with a smiling countenance said, *Well, my Lords, here I stand before God and you, and all this honorable Audience, and take him to witness, that I never wittingly, nor willingly taught any false Doctrine; and therefore have I a good Conscience before God and all good men. I am sure that you and I (meaning Gardiner) shall come before a righteous Judge, before whom I shall be as good a Man as you; and I nothing doubt, but I shall then be found a true Member of Jesus Christ, and be everlastingly saved; and as for your false Church, you need not to have excommunicated me out of it; for I have not lived in it these twenty years. The Lord be thanked for it.*

After this, he desired that his Wife and Children might come to him, whilst he lived. But Gardiner would by no means consent to his request, so that he was hurried to *Newgate*; when on the fourth of *February* the Keeper came to him, and told him, he must prepare for his Execution: at which he not being at all concerned, tho he had no warning before; only said, *Then if it be so, I need not tie my Points.* Yet before he went to the Flames, he was carried before *Bonner*, Bishop of *London*, who earnestly perswaded him to recant, and live; but he utterly refused life upon such conditions, exhorting

exhorting such as stood about him to repent and cleave fast to Christ. As he came out, his Wife, with nine small Children about her, and one sucking at her breast, waited to see him, of which he took his leave, bidding them *trust in the Lord, and he would plentifully provide for them*; after which, he went courageously to the Stake, and with admirable patience, embraced the Flames, being the first that sealed his Testimony with his blood, during the Reign of that bloody Queen, suffering Martyrdom, *Anno Christi 1555.* he was a man of singular Eloquence, Learning and Wisdom, by nature charitable and pitiful, of a middle stature, moderate in Diet, and powerful in Prayer.

The Life and Martyrdom of LAWRENCE SAUNDERS.

L*awrence Saunders* by birth an English man, in his Youth he was put to *Eaton School*, where he was educated till he was fit for the University, and then entered in King's Colledge in *Cambridge*, where being of an Acute Wit, he out-stripped most of his fellow-Students in Learning; but his Father dying, his Mother was greatly desirous to put him Apprentice to a Merchant, which though much against his will, she did, viz. to Sir *William Chesterfield* of *London*, but all his mind ran upon Divine Meditations, insomuch that when the other Ser-

vants were at merry making, he would retire in private, and be either at his Book, or at Prayers. the which his Master taking notice of, and being himself a godly man, one day as he was bewailing his Condition in his Closet, his Master came to him, and reasoned with him, and in fine found that he did no way affect a Publick life, but rather a studious and retired one; whereupon after he had made his Mother acquainted with it, he delivered him his Indentures, and discharged him of his Service, upon which he shortly after returned to *Cambridge*, where having perfected his Study in Greek and Hebrew, he began more earnestly to study the Holy Scriptures, and to expound such Places as were most difficult, and where he found them too hard for him, he required the Assistance of others.

In a short time after his coming thither, he commenced Master of Arts, and in the beginning of King *Edward's* Reign, he was ordained a Minister, and began to preach the Gospel to the great content of his Hearers; not long after he married, and then by his favour with the Bishop he obtained the Ministry of *Lichfield*, and by the strictness of his life and mild behaviour got the good report even of the Papists; after he had continued there with good success, by God's blessing, upon his Ministry, he was removed to *Langhton* in *Leicestershire*, where he soon got himself the like Applause, and then being desirous to live in *London*, where he might have the better opportunity to converse with learned men; he obtained the Vicarage of *Albollows* in *Bread-street*, keeping both that and his Country Cure, to the content of both places, till such time as God permitted Queen *Mary* to come to the Crown, but then being desirous to part with
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that in the Country, he rode thither on purpose to resign it into the hands of the Donator, and by the way preaching at *Northampton*, he perswaded the People to beware of relapsing into Popish Errors, which are (said he) *likely again to over-run this Nation, as a just punishment, by reason that England, when the light of God's Candle shined upon her, had such little regard to the Gospel, and true preaching of God's Word.* At which Sermon of his some Papists being present they bitterly complained against him to Bishop Gardener, who was now become the Queen's Chief Privado, upon which he was apprehended, and for some time kept in prison, but at the Intercession of his Brethren, who were Officers in the Queens Army he was released.

When he perceived, that Anti-Christ's Reign over *England* was again at hand, he like *Moses* resolved to *stand in the Gap*, although to the hazard of his life, and thereupon concluded to part with neither of his Livings, but preached at them both, as his time served him, but his Friends advised him to fly the Storm of Persecution that was imminent, yet he refused it, resolving like the good Shepherd, to *live and die with his Sheep*, and not leave them to the mercy of the Popish Wolves, but being hindered to preach in the Country by the Papists, who now began to domineer, he came for *London*, when about *Barnet* he being overtaken by Mr. *Mordant*, one of Queen *Mary's* Privy Councillors, he asked him whether he was going. *I have, said Mr. Saunders, a Cure in London, whither I am going to instruct my People according to the Word of God. If you would take my Counsel, said Mordant, I would advise you to desist. How then, replied Mr. Saunders, shall I discharge my conscience before God, if any be sick and desirous of consolation,*

*or if any want good Counsel and Instructions, or if any should fall into Error and receive false Doctrine. Then Mordant asked him if he did not preach such a time in Bread-street: Yes, Sir, said Mr. Saunders, and to morrow you may hear me there again, where I will confirm by God's Word all that I have taught. I would again, said Mordant, counsel you to forbear. To which Mr. Saunders replied, If you will forbid me by lawful authority, then I must forbear, but not till then. Nay, said Mordant, I will not forbid you, and they parted; whereupon this spiteful wretch went instantly to Bishop Bonner, and told him what had happened; yet Mr. Saunders according to his promise preached in the Morning, his Text being this, *I am jealous over you with a godly Jealousie, for I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ; but I fear lest by any means, as the Serpent beguiled Eve through his Subtlety, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. 11. 2.**

In the Afternoon he came again, but then Bonner had sent his Officers to hinder him, who accordingly took him out of the Church, and carried him before their bloody Master, who charged him with Treason, Heresie, and many other false Reproaches, telling him, he broke the Queen's Proclamation, and traduced the Sacrament; as to the first, he answered, *that he thought it was better to obey God than Man*; and to the second, *he said he had done it, as it was wont in the Primitive Church*; but the Bishop desirous of his Blood, ordered him to write his mind about Transubstantiation, which he did, saying, *I know you seek my blood, and you shall have it, and I pray God you may be so Baptized in it, that you may hereafter loath blood-suckings*; upon which Bon-

ner sent him to *Gardener*, where after long attendance he was admitted to his presence, who asked him, how it happened that notwithstanding the Queen's Proclamation, he had dared to preach, to which *Mr. Saunders* replied, *That seeing such dangerous times at hand, his conscience obliged him, and that he was bound in duty to admonish his Parishioners to be steadfast in the Faith they had received, being thoroughly perswaded in his conscience, that it was better to obey God than Man; your Conscience (said Gardener) a goodly Conscience sure: This your Conscience would make our Queen a Bastard, would it not?*

We declare no such thing, said Mr. Saunders, but for that, let them take care whose Writings are yet abroad to testifie the same, not without great shame and reproach to the Author. This he said, because that *Gardener* to please King *Henry* the Eighth, had written a Treatise, and caused it to be printed, wherein he declar'd Queen *Mary* Illegitimate, and then proceeding, he told the Bishop that he had done no Injury, unless it were one to preach God's Word, according to the purity and sincerity of the Gospel, and that although he and his Brethren were forbidden to publish it with their Mouths, yet he doubted not but that they were ready to seal it with their Blood; whereupon *Gardener* remanded him to prison, for which he thanked him, saying, that now he had appointed him a place to rest in.

During his Imprisonment he wrote to his Wife and Friends, after this manner; *I am merry, and I trust I shall be so, mangle the teeth of all the Devils in Hell, Riches I have none to bestow amongst you, but that Treasure of tasting how sweet Christ is to hungry Consciences (whereof I thank my Saviour I do feel part) that I bequeath to you, and to the rest of my beloved in the Lord.* When

When he had continued in prison about a year, his Friends began to sue for his release, the which when he heard of, he desired them to desist, for that it was God's pleasure that he should bear witness to his Testimony even to the death: A while after he was brought upon his Examination, where they offered to release him, if he would recant, to which he replied, *that he did confess Life and Liberty were things desirable, but that he would not murther his Conscience to save his Life, but by God's Grace, said he, I will abide the worst extremity that man can do against me, rather than do any thing against my Conscience;* and when Gardener threatned him with death, he said, *Welcome be it whatsoever the will of the Lord be, either life or death, and I tell you truly I have learned to dye, but I exhort you to beware of shedding innocent blood, for truly it will cry aloud against you.*

After they had examined him, they proceeded to pass Sentence against him, and then degrading him, they delivered him up to the Sheriffs to execute him by fire, when after a year and three Months imprisonment he was brought to the Stake, the which he first embraced, and afterwards kissing, said, *Welcome Cross of Christ, welcome everlasting life,* the fire by the malice of his Enemies being made of green wood, put him to exquisite torments, but he indured them with a Christian patience, as being well assured when his fiery tryal was at an end, he should receive a Crown of Life that fadeth not away.

He was burnt at *Coventry*, Anno Christi 1555. one thing by the way I shall not think amiss to insert, when the Nation was in suspence for fear of Queen Mary's bringing in Popery, Mr Saunders being in company with Doctor Pedleton, and seeming to be
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much dejected, *Pedleton* said, *What man, there is much more cause for me to fear, than for you, I for as much as I have a big and fat Body, yet will I see the utmost drop of this Grease of mine melted away, and this Flesh consumed with fire, before I will forsake Jesus Christ and his Truth which I have professed; yet when Queen Mary came to the Crown, he turned Apostate.*

By which we may see how weak the resolves of men are, unless God's Holy Spirit assist them to perform and enable them to bear Affliction.

The Life of JOHN HOOPER.

John Hooper an English man by Birth, was brought up at the University of *Oxford*, where he studied Divinity, and was so far transported with the love of the Scriptures, that he would read them Night and Day, many Expositions he made upon the doubtful places of the New Testament, and reconciled Texts which seemingly disagreed.

Thus his Zeal for the Word of God got him hatred amongst the haters of the Gospel, especially about the time when King *Henry* the Eighth caused the Six Articles to be published, but especially Dr. *Smith* so persecuted him, that he was obliged to leave the University, and betake himself to be Steward to Sir *Thomas Arundel*, with whom he lived in good credit, till such time as the Papists traduced him; yet Sir *Thomas* not willing to part with him, endeavoured to perswade him to turn Papist; but
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when himself could not prevail, he sent him to the Bishop of *Winchester* with a Letter, wherein he desired the Bishop to try if he could work upon him, but all in vain, for he returned such Learned Answers, that he non-plussed the Bishop, for which he became his Enemy ever after, and sought by sundry means to intrap him; whereupon he had notice sent him by some of his Friends, that it was best for him to snift for his safety; so that taking such necessities as were convenient, he left the Kingdom, and went to *Paris*, yet within a while he returned for *England*, but having intelligence that his life was still sought for, he again crossed the Seas, and went into *Germany*, where he was friendly entertained, especially by Mr. *Bullinger*, there he learned the perfection of the Hebrew Tongue, and married a *Burgonian* Gentlewoman, living there till the death of King *Henry*; but in the beginning of King *Edward's* Reign, he with many others returned, and being ready to depart, he took his leave of Mr. *Bullinger* and the rest, giving them many thanks for their kindness towards him, telling them they should hear of him from time to time; *But as for the last News*, said he, *I shall not be able to write it, for where I shall take most pains, there shall you hear of me to be burnt to Ashes*, which Prophecie exactly came to pass, as shall hereafter be recited.

When he came to *London* he had a Benefice ordered him, where for the most part he preached twice a day, at whose Sermons such crouds of People flocked, that the Church could not contain them, when at length he preaching before the young King, he so highly approved of him, that he first made him Bishop of *Glocester*, and afterwards of *Worcester*, where he went from place to place, preaching

ing throughout his Diocess, insomuch that the People infinitely loved him, the which they continued to the last.

In the beginning of *Queen Mary's* days, when the bloody cloud was just breaking over the Nation, he was fetched up to *London* by a Pursivant, of whose coming although he was advertized, and by his Friends advised to make his Escape, yet he refused it, saying, that he was not ashamed of his Testimony, nor would he abandon Christ's Cause; for said he, *Once I must confess I did fly, but being called to this Place and Vocation, I am resolved to stay, and live, and dy with my Sheep.*

Being brought to *London*, there came Orders that he should be brought before the Bishop of *Winchester*, who greatly exclaimed against him, giving him many unbecoming words, which the good man bore with admirable patience, and after a short Examination he was committed to the *Fleet*, where the Warden ordered him a Bed of Straw, being so commanded (as 'tis supposed) by *Gardener*, and he likewise lying in a noysome Chamber, within a short time fell sick, when calling for some to come to him, the Warden said, *Let him alone, if he dy, there will be a good riddance of him*, such villainous hands was this good Bishop fallen into. Of the hard usage he suffered there, himself wrote an Epistle and sent it to his Friends.

A while after Dr. *Hooper* was brought before the Bishop of *Winchester*, and charged as a Preacher of Sedition and Rebellion, as likewise of being guilty of many Heresies and false Assertions, to which he made such a Learned Defence, that all that heard him could not but confess that he was a man of great Parts, yet by noise and tumult they often interrupted

interrupted him, endeavouring to put him out; but when they saw they could not prove any thing against him (yet resolving to have his Life) they pronounced Sentence against him, and then proceeded to degrade him, and so delivered him to the Sheriff, who carried him to the Counter-Prison in *Southwark*, from whence a while after he was removed to *Newgate*, when in the way the Sheriff said, *Dr. Hooper, why was you so rash as to answer my Lord Chancellor so hastily, it might have happened better to you, had you mollified him with mild Words.* To which he answered, *I spoke nothing unbeseeming me, neither was I impatient, though I was earnest in my Master's Cause, and it stands me in stead so to be, for it goeth upon life and death, not only in this World, but in the World to come.*

After he had continued Six Days in *Newgate*, the Keeper brought him word, that he was to be carried to *Glocester*, there to suffer at the Stake; at which News he greatly rejoyced, giving praise to God that he had so graciously disposed his Enemies hearts, to carry him to a Place where he had so faithfully taught, that there he might seal his Doctrine with his Blood. Then came to him several of the Popish Sadduces, as *Bonner, Harpsfield*, and others, to intreat him to accept of life, by renouncing his former Doctrine, and making his Publick Recantation, but he would by no means hearken unto them, saying, *He would not for cowardly fear forsake his Lord and Master, but be stedfast to the end, not doubting but that he would send him patience and strength to withstand the utmost torments their rage could invent.*

Within a while after he was taken out of *Newgate* to be carried to *Glocester*, in order to his suffering,

ring, when as all the way he went he appeared very joyful, and lying one Night by the way, he eat his Supper with a merry countenance, and slept without the least trouble; for why, he was all peace within, as being armed with a good Conscience, which is the only true happiness during this mortal life; the next Morning Sir *Anthony Kingston* came to him and told him, that he would advise him to submit himself to the Church by a free Recantation, for, says he, *Life is sweet.* To which, he replied, *But the death to come is more bitter, and the life to come far sweeter, and I will rather dye than renounce my Lord and Master.*

Being come to the Verge of the County, he was received by the Sheriff, who with a strong Guard conveyed him to the Place of Execution, being met by many thousands of People, who much bewailed his condition, and sent up their Prayers to Heaven, that he might be comforted and enabled to bear his sufferings patiently, many of them weeping to see so Reverend a Person fallen into such misery; but he comforted them, and told them, *That he was unworthy who refused to suffer reproach or death for the sake of the Lord Jesus, who refused not for our sakes to suffer a shameful and ignominious death upon the Cross;* and hereupon he began to exhort them to be stedfast in their Faith, but the Popish Varlets would not suffer him to proceed. Then he addressed himself to the Sheriff, saying, *Sir my request to you is, that I may have a quick fire, which may soon dispatch me, and I will be as obedient as you would wish, I might have had my life with great advancement, as to temporal things, but I am willing to offer my life for the Testimony of the Truth, and trust to dye a faithful Servant to God, and a true Subject to the Queen.*

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Then the Sheriff told him that he had strict Orders to hinder him from speaking to the People, to which he said *God's will be done*, and then kneeling down, he continued in fervent Prayer for the space of half an hour with an exalted and joyful countenance, and then rising up, suffered them to fasten him to the Stake, where such was the malice of his Enemies, that they had prepared green Wood, yet before the fire was kindled, a Pardon was offered, if he would recant; but he cryed out with a Christian Zeal, *If you love my Soul, away with it*, and then three Iron Hoops being brought to fasten him to the Stake, he said, *If you had brought none of these, I would have stood patiently*, and thereupon he only took one of them and put it about his middle. When the Reeds were set up, he embraced & kissed them, putting them under his Arms, where he had two Bags of Gunpowder, and the fire being kindled, he continued three quarters of an hour in the fire, praying, and often crying out, *O Jesus thou Son of David, have mercy upon my Soul*, and often between whiles he would desire them to let the fire come at him, the which as is above mentioned, being made of green Wood, consumed all his lower parts, when as the upper remained untouched, yet he bore it patiently, not in the least complaining of his Torments, as being past doubt supported by him that is able to make all things tolerable; thus fell this blessed Martyr in the bloody Persecution under Queen Mary, Anno Christi, 1555. Sealing the Doctrine he had so faithfully taught, with his blood.

The Life and Martyrdom of R O- LAND TAYLOR.

Rowland Taylor being born of wealthy Parents, was brought up at Cambridge, where he not only studied Divinity, but the Civil Law; so that in a short time he grew so famous, that Arch-bishop *Cranmer* entertained him as his head Chaplain, where he lived in great repute till the middle of King *Edward* the sixth's Reign, when he was preferred to be Rector of *Hadly* in the County of *Sussex*, where by his Preaching and Charitable deeds, he gained the high Esteem of all good Christians: Yet by strongly opposing the Popish Idolatries he procured to himself the hatred of the Papists, who during King *Edward*'s time, hid their Malice as wanting Power to vent it, but when Queen *Mary* came to the Crown, they began to shew their Stings, and boldly spit their Poyson against the Preachers of the Gospel.

About the time that she put out a Proclamation for the restoring the *Romish* Religion, one *Foster* a notorious Papist and others of his Gang, procured a popish Priest to come and say Mass in the Church of *Hadly*, when upon the tolling of the Bell Dr. Taylor (for so he had Commenced) went to the Church, where he no sooner perceived the Priest dressed up in his Superstitious Trinkets: And not being able to come at him, by reason he was surrounded with drawn Swords, he called to him

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saying;

saying; *Thou Devil incarnate, who made thee so Audacious as to enter this Church, to defile and prophane it with thy abominable Idolatry? I command thee thou Popish Wolf in the name of God to depart hence, and not to Presume thus to Poyson the flock of Christ.* Then said Foster to Dr. Taylor: *Thou Traytor, what makes you come hither, to lett and disturb the Queens Proceedings? To which he replied, I am no Traytor, but the Shepherd which Christ has appointed to feed this his Flock, with spiritual Food; and therefore I have good Authority to be here?*

Then Foster in a great Rage said, *Wilt thou, thou Trayterous Heretick raise a Commotion to disturb and hinder the Queens Proceedings.* And thereupon they forced him out of the Church, and the Priest went on with his Tale. Within a while after Foster sent to Gardener to rail upon, and grievously complain against Dr. Taylor: So that he sent down his Letters to apprehend him, which the Doctor having notice of, would by no means fly tho his Wife and nearest Relation earnestly perswaded him thereto, saying; *That he had done enough in resisting the Priest, and that if he fell into the hands of his Enemies, he must expect nothing but Imprisonment, or cruel Death.* But he replied, *I know my Cause to be so Good and Righteous, and the Truth so strong on my side, that I will by Gods Grace appear before them, and confirm the Doctrine I have Preached; for I believe that I shall never be able to do God such good Service as now, and that I shall never have so Glorious a Calling, nor so great a Mercy of God proffered me as now: Wherefore pray for me, and I doubt not but God will give me Strength, and his Holy Spirit that all my Adversaries shall be ashamed of their doings.*

And although they used many Arguments, and importuned

importuned him to fly, he would not, saying farther, *that he knew God would never leave his Church;* although for a time he suffer her to be afflicted, yet he would again restore her, and raise up such a Ministry that all the Power of Hell and Rome should never be able to put to Silence. Then having notice that the Messenger was come for him, he took his leave of his Friends, and went with him to London: where being admitted into the presence of Gardener, who then was not only Bishop of Winchester, but likewise Chancellor of England: Gardener called him *Knave, Heretick, and Traytor;* Demanding if he knew him not. *Yes,* said Dr. Taylor, *I know you and all your Greatness, yet you are but a Mortal man, and if I should be afraid of your Lordly looks, why fear you not God, who is Lord of us all? how dare you for Shame look any Christ an man in the Face, seeing you have forsaken the Truth, denyed our Saviour Christ and his Word, and Acted contrary to your own Oath and Writing? with what Countenance can you appear before the Judgment seat of Christ, and Answer for your Oath, first made to King Henry the eighth, next to Edward the sixth, which you have now Violated and broken?*

Tush, Tush, said the Bishop, *those were Herod's Oaths, better broken then kept, and I tell thee that our Holy Father the Pope has dispensed with them, and I am glad I am come home again, into the Bosom of Mother Church, and so I would have thee do. Should I,* said Dr. Taylor, *forsake Christ by leaving that Church, which he has founded by his Prophets and apostles, to approve of those Lyes, Errors, Superstitions, and Idolatries, that are most Blasphemously approved of by you? God forbid. Remember my Lord you once wrote truly against the Pope,*

and were once sworn against him. I tell thee, said *Gardener*, that was *Herod's Oath*, and I am discharged of it. But, said *Dr. Taylor*, you can never without sincere Repentance be discharged of it before Christ. I see, replied *Gardener*, thou art an Arrant Knave, and a very Fool, and so after he had railed at him, as long as he thought it was Convenient, he Commanded his men to carry him to the Kings-Bench, and there order his close Confinement: Whereupon *Dr. Taylor* falling upon his Knees said; *Good Lord I thank thee, and from the Tyranny of the Bishop of Rome and all his detestable Errors, Good Lord deliver us.*

When he came to the Prison, it so happened that he met *Mr. Bradford* there, at which he did not a little rejoyce; as likewise *Mr. Bradford* in his Company, both rendring Praises to God, who had upon such an occasion suffered them so happily to meet in Order to the Comforting and Supporting each other in their Affliction, insomuch that when *Dr. Taylor* wrote to his Friends, he sent them word that *He thanked God for Providing so Graciously for him, in so ordering it by his Providence, that he had been sent to a Prison, where he had met with an Angel: For so he called pious Mr. Bradford.*

During this Imprisonment he was often sent for, and Examined, touching his Faith and Doctrine, of both which he gave such an ample Testimony grounded upon Scripture, and the Writings of the Fathers, that his very Enemies could not but Confess he was a man of great Learning, yet so Bloody was their Rage against the servants of Christ, that they proceeded to Condemn him, when upon their reading his Sentence he told them; That *God the Righteous Judge of all the Earth, would require*

quire his Blood at their hands, and that the most insolent amongst them should repent, their receiving again of the Pope and his Supremacy, and their Wolfish Tyranny against the flock of Christ.

A while after his Condemnation, Bishop Bonner came to degrade him, bringing with him all the Massing Implements, and Commanded him to put them on; but he told them he would not. Then said Bonner, *If you will not I shall make you ere I go. By Gods Grace,* said Dr. Taylor, *you shall not.* Then Bonner charged him to do it upon his obedience. But upon his absolute refusing to meddle with the Superstitious Trumpery, Bonner Commanded his man to do it; who put them on accordingly. Then Dr. Taylor setting his Arms to his sides walked a turn or two, saying: *Now my Lord were I in Cheapside, what a goodly Fool should I be counted, would not the very Boys laugh at these Ridiculous Toys?*

At which the Bishop being angry, went about to strike him, but his Chaplain desired him not, saying, *That he would surely strike again. Yes by my Faith,* said Dr. Taylor, *would I, for the Cause is Christs, and I were no good Christian if I would not fight in my Masters quarrel.* Then the Bishop not daring to proceed farther Cursed him, and departed. To which Dr. Taylor replied, *Though you do Curse me, yet God does bless me.*

The night before his being carried to *Hadly* to be burned, his Wife, Children, and Servants were permitted to come to him, with whom he prayed very fervently, and gave them all his Benediction.

The next Morning the Sheriff received him at the Prison, he going very joyfully; and by the way he was greatly solicited by the Sheriff of *Essex* to re-

cant and embrace the Popish Religion. To which he only Answered, *Well, I perceive that I now have been deceived my self, and shall deceive many in Hadly of their Expectations.* At which the Sheriff told him it was a gracious saying, and desired him to explain it, as well hoping he intended to recant. Why, said Dr. Taylor, *I did propose to my self once, that I should have been buryed in Hadly Church yard, in which I now see I shall be deceived, and as for my deceiving of others of their Expectations, is, that I being a man of a Corpulent body, might have fed many Worms, who now must be Content without me.*

He being come within two miles of *Hadly*, a great number of People came flocking to meet him, for the most part greatly lamenting the State into which he was fallen; when as he Comforted them in the best manner, Saying, *be Patient, as for me, I thank God I am almost at home, and have not past two miles more to go over, before I come to my Fathers house.*

At the Towns end a poor Lame man with five small Children met him, and cryed out; *Ah! dear Father, and good Shepherd Dr. Taylor, God help and Comfort thee, as thou hast many times succoured and Comforted me, and my poor Children: Whilst many others with weeping Eyes lamented his loss.*

When he came to the Alms-houses he called out the poor People by their names, as he was at other times accustomed, and gave mony to every one of them, who Prayed to God to strengthen and Comfort him, greatly lamenting the loss of so good a Benefactor as he was wont to be.

Coming to the place of Execution, the Sheriff commanded him that he should in no wise speak to the people; which did not a little grieve him, that he was not suffered to take his last farewell of those

to whom he had so faithfully Preached the Gospel : yet he was very Cheerful, when after he had Prayed a while, he put off his Cloaths and went to the Stake and kissed it, when through the vehemency of the Zeal by which his Soul was agitated, he going about to speak one thrust a Staff into his mouth, and by that means hindered him; another struck him over the Head; and a third threw a Fagot at him, which so cut his Face that the Blood ran down in abundance; upon which he said, *O Friend, what needed this? I have harm enough already.* And when he was saying his *Miserere* in English, Sr. John Shelton struck him on the mouth, saying, *Knave I will make you speak Latine.*

When the fire was kindled, he extended his Arms toward Heaven, and with a voyce as if he had been Ravished with Joy, continued saying, *Most merciful Father of Heaven, for Jesus Christ my Saviours sake, receive my Soul into thy Hands, till one with a Halbert beat out his Brains.* And thus dyed this Blessed Martyr, *Anno, 1555.*

The Life of JOHN BRADFORD Martyr.

John Bradford was born of Vertuous Parents at Manchester in Lancashire, and brought up in such Learning as the place was able to afford, and when he had greatly profitted therein, he became Steward to Sr. John Harrington, with whom he liv-

ed in much Credit for several years, yet his mind not being contented with that manner of Life, but still fixed upon Divine matters, he left his Master and went to *Cambridge*; where he so profited in the study of Divinity, that within two years after his coming thither, he commenced Master of Arts, and was chosen a fellow of *Pembroke-Hall*: Where he lived in good repute a Considerable time, and there happened to come acquainted with *Martin Bucer* (who to avoid the storms of Persecution in *Germany*, was come over into *England*) and by Con-
 versing with him he greatly profited, insomuch that *Dr. Ridley* Bishop of *London* hearing of his towardliness and holy manner of Life, preferred him to be a Prebend of *St. Pauls*; where he continued faithfully to discharge his Trust, till the beginning of *Queen Mary's* Reign: when as one *Bourn* Chaplain to *Bonner*, and afterward made Bishop of *Barth*, Preaching at *Pauls* Cross so highly offended the People in his Sermon, by inveighing against the reformed Religion, That not only a Dagger was thrown at him, but likewise the People began so far to Mutinie, that had not *Mr. Bradford* at his Earnest request stood up in his place and quieted the People, they had pulled the Popish Wolf in pieces; but the People no sooner perceiving *Bradford* but they gave a great shout, Crying, *Bradford, Bradford, God save thy Life Bradford?* Yet *Bourn* not thinking himself safe desired *Mr. Bradford* to convey him out of the Throng, which he did, sheltering him with his own Body, and spreading his Gown over him, in his retreat into *St. Pauls* School where he left him. Then cryed the People, *Ah! Bradford thou hast saved him, that will be the forwardest to burn thee.* As indeed he was.

On the same day in the Afternoon Mr. *Bradford* Preached at *Bow Church*, and in his Sermon sharply reprov'd such tumultuous Proceedings; yet within three days after he was sent for by the Council and charged as a stirrer up of Sedition; and thereupon sent to the *Tower*, from whence he was removed to the *Kings-Bench*; from thence he was brought several times before *Bonner* to be Examined, and ever put the Bishop to a non plus; yet his Death being resolved upon, the bloody Wretch proceeded to pass Sentence upon him, as likewise to degrade him, and then Committed him to the *Counter*, where he continued a Considerable time, before his Execution, Preaching to and Exhorting the Prisoners, in the way of saving Knowledge, as likewise relieving their wants according to his Ability: Nor was there a day passed wherein some Person or other of quality did not come to him for Instructions, insomuch that his Chamber seemed rather a Chappel set apart for Divine worship, then an imprisonment; for there he Preached twice every Sabbath, and prayed with such as resorted thither every day, and as often as he could have opportunity he administred the Sacrament in both kinds. He was a man so just that the Keeper of the *Kings-Bench* would permit him upon his word to go into *London* and visit his Friends, and he was ever so Faithful that he rather returned before, then after the time he had set

When his Friends demanded whether they should sollicite his Delivery, and what he would do if he had his Liberty, his Answer was: *That he did not greatly Care whether he was delivered or not, but if it so happened he would Marry and live secretly in England.* During his Imprisonment, many Spanish Fryers came

came to tempt him to renounce his Religion, but he used such powerful Arguments to confirm it to be the true Religion, such as was established in the Primitive Church by Christ and his Apostles, and so confounded them in their own Arguments, that they were always obliged to betake themselves to their old shift, which was to Rail and brand him with the name of Heretick.

He often had the opportunity to escape, but he would by no means attempt it; the night before he was conveyed to *Newgate*, he had a dream wherein it was signified to him, *That he was to be burnt within two days, that Chains were brought, and that the day following he was to go to Newgate;* The which happened accordingly, for he was scarce risen before the Keepers wife came to him, and told him she had heavy news to inform him, which is, said she, *that you must presently go to Newgate, where your Chains are ready, in Order to your being burnt in Smithfield,* at which he taking off his Cap lifted up his Eyes toward Heaven, and said, *I thank God for it, I have looked for the day a long time: It comes not now to me suddenly, but as a thing that I have waited for with Patience, the Lord make me worthy to suffer for his Name.* And thereupon he prayed fervently for a good space, when as the Officers were come to fetch him, at which time he called together the Prisoners, and Servants, giving them many pious Exhortations, and distributed Monies amongst them, bidding them persevere in the Truth, *And not be carried away with every Wind of Doctrine.*

When he came to *Newgate*, several came to visit him, to whom he gave Ghostly Consolation. And the next morning the Sheriff came for him, and conveyed him together with a youth of about eighteen

teen

teen years of Age to *Smithfield*, where the Stake was prepared. When he came at the Stake, he kissed it, as likewise a Faggot that he took up, and then falling flat upon his Face, in token of Humility, he prayed for a good space, till the Sheriff ordered him to rise; they putting off his Raiment, he was together with the Youth fastned to the Stake, when as he cryed with a loud voice, *Repent, O England, of thy sins, beware of Idolatry, beware of false Anti-Christes, take heed they do not deceive thee.* Then turning to the young man, who was an Apprentice to a Merchant in *London*, he said, *Be of good Comfort Brother, for we shall have a merry Supper with the Lord this Night.* And then embracing the Reeds, he said, *Streight is the way, and narrow is the gate that leadeth unto everlasting life, and few there be that find it.*

The fire being kindled, he held his hands in the flames, and with a Christian patience suffered the burning without so much as stirring the body, dying a glorious Martyr, in the Bloody year, *Anno 1555*. He was a man so intirely beloved for his holy life, that many who never saw him, greatly lamented his death; nay, the very Papists themselves, in the midst of all their rage and malice, were forced to confess that he was a man of great Learning, and many of them heartily wished that he might have lived.

The Life of NICHOLAS RIDLEY Martyr.

Nicholas Ridley was Born at *Newcastle*, and there Educated in Learning by his pious Parents, till he was fitted for the University, when as he was sent to *Cambridge*, where he grew so famous by his Studies in Divinity, that by the consent of the whole University he was chosen Master of *Pembroke Hall*, and commenced Doctor in Divinity.

A while after Archbishop *Cranmer* hearing of his Fame, sent for him, and made him Vicar of *Hern* in *East Kent*, where he so well discharged his Pastoral Office, that he gained the general Applause of all the Places adjacent, who neglecting their own Teacher, would for many miles circumference come to hear his Sermons; so that in a while after he was constituted a Prebend of the Cathedral Church of *Canterbury*, but not greatly liking those with whom he was obliged to converse with, in that Station he left them, and travelled into *France*, where after his having visited many Places, and greatly profited in his Studies, he returned into *England*, where he was no sooner come, but King *Henry* the Eighth sent for him, and ordained him one of His Chaplains; as likewise within a while after made him Bishop of *Rochester*, in which Station he continued till the Reign of King *Edward* the Sixth, who translated him to the See of *London*, where he continued preaching and instructing the People by expounding the Scriptures, and perswading them unfeignedly to imbrace the Reformed Religion,

Religion, by utterly renouncing Popish Superstitions and Idolatries, and so by preaching from Church to Church throughout his Diocess. His Capital Enemies, the Papists, were obliged to confess he was a man of a pious Life and Conversation; never did he preach, but such multitudes of People came flocking about him, that the Church could not contain them, and thus continued he in great credit till the Reign of Queen *Mary*, in whose days all things Sacred were tumbled down, and the Abomination of Desolation set up in the Holy Places.

This good Bishop was first converted to the true Religion, by reading *Bertram's* Book of the Sacrament, and strongly confirmed in his opinion, by conversing with *Peter Martyr*, and other Learned Divines of the Reformed Church; when in the first year of Queen *Mary's* Reign, he was sent for before the Council, and there accused of spreading Heretical Doctrine. To which Accusation, although he answered with all Gravity, and opposed it with many learned Arguments; yet was he sent to the Tower, and there continued till he, Archbishop *Cranmer*, and Dr. *Lattimer* were sent to *Oxford*, there to dispute against the Popish Doctors; after which Dispute they were all three committed to Prison in that City, till at last Dr. *Ridley* was separated from the rest, and sent to the house of one Mr. *Irish*, where he remained till the day he suffered Martyrdom; yet he often conversed by Letters with the aforesaid holy men, as likewise with Mr. *Bradford*, who was at the same time a Prisoner in the King's Bench; when writing to Dr. *Lattimer*, he desires him that he would send him continually some Spiritual Consolations; For, says he, *unless the Lord assist me in his Service, I shall but play the*
part

part of a Coward; but he can make a Coward in his Cause fight like a courageous Soldier.

He confessed that upon hearing the resolute Confession and last Speech of Mr. Rogers, who suffered Martyrdom, he was greatly encouraged, and felt all the heaviness that before oppressed his Soul, quite removed, so that he was all Joy and Peace within.

Not long after, he being brought into Saint Mary's Church, where by the Queen's Appointment, he was to be tryed (as they termed it, although his death was resolved on before, right or wrong) by such Commissioners as were come thither for that purpose, amongst whom one sat as representing the Pope; when he was come they opened their Commission, and began to read it, to which he gave heedful Attention, till such time as they came to mention the Pope and his Supremacy, and then he put on his Hat, saying, *I do not this in contempt to any Person here, but to the Pope, whose usurped Supremacy I should make my self guilty of owning, if I should with patience vail my Cap at the hearing it.*

Upon this Speech, the Bishop of Lincoln chafed exceedingly, and commanded the Beadle to take off his Cap, which he meekly suffered him to do, when after a long Examination, but no Proof against him of any Erroneous Doctrine, as they pretended, they proceeded to read his Sentence of Condemnation; and in a short time after the Bishop of Worcester came to degrade him, bringing the Massing Trinkets, which he would have had him put on, but he refused. Then the Bishop with the help of his men put them on him, and so taking them off again, pronounced him an Excommunicated and Accursed Person, declaring that it was dangerous for any to converse

converse with him. Yet Dr. Ridley laught at the Bug-bear threats, remembering the words of the Apostle, who says, *If our Conscience accuse us not, God that is greater than our Conscience will not condemn us.*

After the Degradation, he was delivered over to the Secular Power, in order to his Execution, when at Supper-time his Keeper's Wife weeping to think he must suffer the next day; he comforted her, saying, *I pray you be patient and chearful, as I am, for by this grief you express, 'tis plain you love me not;* and thereupon he with a chearful countenance invited them all to his Wedding, saying, *to morrow shall I be married,* speaking mystically, as meaning his Soul was to be espoused to Christ its Redeemer, and when his Brother-in-Law and others offered to watch with him, he refused their kindness, saying, that he should sleep as well that night as ever he did in his life.

When the Morning was come, the Sheriff, together with the Lord *Williams of Thame*, and others, came with a great Guard to convey him to the Place of Execution; as also Dr. *Lattimer*, who was condemned with him, as in his life will hereafter appear; when as Dr. *Ridley* dressed himself in his Episcopal Garments, as many of them as were convenient, and shaved himself, as if he had been going to an earthly Wedding, and as he was upon his way, he looking behind him, espied Dr. *Lattimer* coming after; and called to him with a chearful voice, saying, *O Brother, are you there? Yes,* said Dr. *Lattimore*, *have after you as fast as I can.* When they came to the Place of Execution, Dr. *Cole* being mounted upon a Stool, set for that purpose, began to rail against them to the People, telling them that

that they were *Zuinglians, Occolampadians*, and the worst of Hereticks. Upon which Dr. Ridley fell upon his Knees, and besought the Lord *Williams*, for *Christ Jesus* sake that he might have liberty to answer him, and clear himself of those Scandals before he dyed; but the Vice-Chancellor and others, run to him and stopped his mouth, saying, *If he would recant he should be heard, but not otherwise.* Then, said Dr. Ridley, *I will never deny my Lord Jesus, and his known Truth, whilst I have breath in my body.* Then turning to Dr. Lattimer, he embraced him, and bid him be of good comfort; For, said he, *God will either asuage the heat of the fire, or give us strength to endure its fury with patience,* and so going to the Stake, he killed it, and then kneeled down, and prayed fervently for a good space. When rising up, and being about to speak to the People, the Popish Locust run and stopped his mouth.

When he was stripped, and the Fagots were piling about him, he said, *O Heavenly Father, I give thee thanks for that thou hast called me to be a Professor of thee even unto death, I beseech thee, O Lord God, have mercy upon this Realm of England, and deliver it from all its Enemies.* And when the Smith was knocking in the Staple that fastned the Chain, he said, *I pray thee good fellow drive it in fast for the Flesh will have its course.* Then did his Brother-in-Law bring him a bag of Gunpowder, which he received joyfully, and tyed it about his Neck, so the fire being kindled, he stood in the flame a long while before he dyed, by reason of the ill making of the fire, and then, saying, *Into thy hands, O Lord, I commend my Spirit, Lord receive my Soul,* he gave up the Ghost, suffering Martyrdom, *Anno Christi 1555.* He was a man of singular Piety and Learning, just to all, giving no occasion

caſion of abuſe to any. Charitable he was even to a Miracle, for he kept *Bonnors* Mother at his own Table, and when he came to dye, he ſaid, *Nothing troubled him, but that ſeveral Poor men had taken Leaſes of him, and paid their Mony whiſt he ſat Biſhop of London, which were now taken from them without any Recompence*; and therefore he deſired the Lord *Williams* to be a means for them, to the Queen, that they might not loſe their Mony. If ten thouſand Pounds could have ſaved his Life, the Lord *Dacres* offered as much; but his cruel Adverſaries thirſted after nothing more then his Blood; nor would Queen *Mary* hearken to any Supplication, that was made for his Life, although he in King *Edward* the ſixth's time, ſtood againſt moſt of the Peers and Clergy, when they went to exclude her from the Succeſſion; nor would he for any Intreaty ſet his hand to it.

One thing is worthy of Note, and may be counted a Prophecy, which was this; Dr. *Ridley* during his being Biſhop of *London*, long before King *Edwards* Death: As he was Croſſing the *Thames* in a Boat, the Wind aroſe ſo high that all that were with him were in fear of preſent drowning; but he Comforted them ſaying, *Fear not for this Boat carries a Biſhop that muſt be burned, and not drowned.*

And thus much for the Life of this Pious Martyr, who did not only oppoſe to the utmoſt, the ſuperſtitious and Idolatries of the Church of *Rome*; by words but alſo in Writing, and at laſt ſealed his Teſtimony with his Blood.

The Life of HUGH LATIMER *Martyr.*

H*ugh Latimer* was born in *Leicestershire*, at a place called *Thrikeffon*, where in his younger years he was put to School, and profited so much in learning, that within a while he was sent to *Cambridge*; where he gave himself wholly to the Study of Divinity, and within two years after his coming thither, Commenced Batchelor of Divinity; yet was he so zealous a Papist, till God opened his eyes that he wrote many bitter Letters against *Melancthone*, and others of the Reformed Church, using all the Idolatrous Ceremonies; counting it a great Crime in him if he omitted any one part of the Romish Decrees, and *Canonis* resolving by any means to become a Fryer, for he at that time verily believed that if he were so he could not be Damned; so blinded was he with Superstition, and plunged so far into Error; but God having made him, a chosen Vessel to bear his Name, soon found means for his Conversion; for Mr. *Bilney* an orthodox Divine taking notice of his great Zeal, in the way he then was in, and for the Religion (though a false one) that he professed, he took such opportunities to discourse with him in Private, that by his Convincing Arguments he so far wrought upon him, as to give heedful Attention to his Doctrine, whereby he soon became more Tractable, and much inclined to the reformed Church; and greatly grieved for

for the abuses he had offered to the reformed Ministers, asking them both by word of mouth, and Letters forgiveness for the offences. And now his Eyes being open he plainly perceived the deceits of the Romish Church, and began to detest it, as much as he ever had admired it, so that he by that means fell into the high Displeasure of some Romish Doctors, who before had styled him their Champion.

When he was thus Converted and brought over to imbrace the saving Knowledge of the Gospel, he began to Preach and indeavour to Convert others, insomuch that he converted many; but the Bishop of *Ely* sent strictly to forbid him; but upon his refusing to desist the Bishop went himself, when as he found him Preaching, which he continued so Authentickly and with such a Grace, that the Bishop instead of reproving him, highly Commended him, and wished to God that himself had the same Gift of preaching so plain and powerfully, yet shortly after a complaint was made against him, to Cardinal *Wolfey*, who cited him before him; but by the means of Dr. *Butts* the King's Physician, he was rather advanced then any ways Discouraged; for it being about the time that the debate was held about King *Henry* the Eight his Supremacy, the Cardinal upon finding a man of great Learning, chose him to be one of those that sate about the deciding that Affair; when within a while he grew into such favour with the Lord *Cromwel*, that he preferred him to a Benefice in *Wiltshire*, where he faithfully Officiated for many years, and then was removed from thence to the Bishoprick of *Worcester*, where he behaved himself so well, that he soon obtained the Praise of all that were under his Cure.

Unless some malicious Fryers and Monks, who greatly Envyed him as plainly perceiving, that his Doctrine tended to the discovery of their abominable Errors; insomuch that they Exhibited many grievous Complaints against him. How that he Preached false Doctrine, and indeavoured to stir up the people to Rebellion. But to this he so learnedly returned Answer, that his Adversaries were ashamed of what they had done; then continued he more diligent then ever, in Correcting and reforming such Abuses as were crept into the several Churches under his jurisdiction, opposing, as much as in him lay, the Cross absurdities of the popish Priests, Preaching against Miracles and Transubstantiation, Adoration of Images, and the like, which made the rigid Papists ever lay Snares for him, but in vain; during the Life of the worthy Lord *Cromwel*, they prevailed not in any thing.

Upon New-years day, when the Bishops were wont to present the King with Gifts, Dr. *Latimer* presented King *Henry* with a New Testament, in a Handkerchief, with this Inscription on the Covers; *Fornicatores, & Adulteros, Judicabit Dominus*; Whoremongers, and Adulterers, God will judg; so plain was he in reproving the King, when none besides him durst Attempt it.

A while after by the prevalency of the popish Lords, they obtained a Bill to pass in Parliament, containing the six bloody Articles, which obliged many a good man, to lay down his Charge, and amongst the rest this good Bishop. When he had pulled of his Rocket before several of his Friends, he cut a Caper or two, Saying; *now I feel myself light, as being discharged of a heavy Burthen*, for indeed such a Charge is not a little ponderous and troublesome.

some; If according to the Institution of Bishops, they faithfully discharge their Trust.

When he had resigned his Bishoprick, he retired himself to west *Kingston* near *Bristow*, where he had a Personage, and there he Preached every Sunday, Exhorting and instructing the People in the way to eternal Life. Yet here the restless Papists would not suffer him to be at quiet, but made great Complaints against his Doctrine, although they could prove nothing therein contrary to the Word of God; upon which he repairing to Arch-Bishop *Cranmer* to clear himself, found such Favour at his Hands, that he prevailed with the King so far on his behalf, that his Accusers were forced to draw in their Horns and shrink into their shells again, as well knowing they could make out nothing Erroneous, against either himself, or his Doctrine.

These were his Conflicts during the Reign of King *Henry* the Eight, but he dying, and young King *Edward* coming to the Crown, the six Articles that had caused such Blood shed, were Revoked, and then Dr. *Latimer* was restored to his Bishoprick, where he continued to Preach twice aday for the most part. And now the Popes Chickens not having such shelter under the Wings of this good Prince, as they had before, the Bishop lived in great quiet, and followed his Studies so close, that he soon became such a Disputant that few durst encounter him.

One day as he was Preaching, he told his Auditory, that his Preaching the Gospel would one day cost him his Life, and that *Winchester* was preserved in the Tower for the same purpose; which in the Reign of Bloody Queen *Mary* fell out accordingly, for she was no sooner seated in the Throne, but a Pursevant was sent to fetch Dr. *Latimer* up to *London*.

don. Of whose coming altho he had six days notice before hand, yet would he not avoid him, but having received the Letters he brought from the Council, he promised to follow him, which he did the next day, tho contrary to the Expectation of his Enemies, who wished that he would fly, as well knowing his great Parts; but he taking leave of his Friends, said, *I now go as willing to give an Account of my Faith, as ever I yet went to any place, doubting not, but that God who hath made me worthy to Preach his Word before two excellent Princes will enable me to bear Witness before the third, either to her Eternal Comfort or Discomfort.* In his way to Court he Rid through Smithfield, where he said to such as accompanied him: *That Smithfield had groaned for him a long time.* When he came before the Council, they fell to abusing him after an unseemly manner, and without suffering him to speak for himself, sent him Prisoner to the Tower, which they had resolved upon before his coming.

Being in the Tower, God gave him not only a Christian patience, but indued him with the Spirit of Wisdom, beyond what he had formerly been capable of. There he kept a whole Winter without fire, notwithstanding his age, and the extremity of the Weather, which made him tell the Lieutenants man, *Unless they looked better after him, he should deceive them:* Which words he repeating to his Master, the Lieutenant charged Dr. Latimer as one intending to make his escape. But he expounded the Words, saying, *That unless you provide me fire and other necessaries, instead of dying by heat (meaning by burning) I shall perish here, through Cold and want.*

After he had continued a considerable time Prisoner

ner in the *Tower*, and had been often tempted to Recant, he was sent to *Oxford*, together with Dr. *Ridley* Bishop of *London*, and Arch Bishop *Cranmer*, there to Dispute against the Popish Doctors about Transubstantiation, and other such like Erroneous Tenets in the Church of *Rome*. Where Dr. *Weston* was appointed Prolocutor: The Place for the Dispute being St. *Mary's* Church. And altho these three Champions of Christ were separated, not being allowed the use of Books, yet did they so Confound their Adversaries by lively Texts out of the Scriptures, and Proofs out of the Fathers, that they were obliged to fall to their old way of Railing: And so overpow'ring them with Noise and Clamor, they gave out to the Rabble that they had prevailed against the Hereticks, but would by no means suffer the Proceedings to be Published. Then was our good Bishop with the rest conveyed to several Prisons, where he continued with admirable Patience, writing to his fellow-Sufferers to Comfort and Strengthen them to bear their Cross: And often in his Prayer, which was exceeding Fervent, he would beg of God to restore the Light of the Gospel once more in *England*, and that he would preserve Queen *Elizabeth* to be a Comfort to the People: And for himself, he desired to dye, *That he so might seal his Testimony with his dearest Blood.* All which came afterwards to pass.

A while after he was brought to his Tryal, where he so defended the Doctrine he had Preached, that his Enemies were amazed at his prodigious Learning: Yet his Death, being right or wrong, resolved upon, they proceeded to degrade, and Sentence him: After which he was delivered up to the secular Power, in order to his Execution, together with Dr. *Ridley*.

When he was brought to the Stake, he look'd with a very chearful Countenance, as not being in the least Dismayed at the Approach of that Death which himself so much desired, and the which he might have avoided, if he would have Recanted. After he had prayed a while, he unstripp'd himself for the Fire, and said to Bishop Ridley: *Brother, be of good Comfort, and play the Man; for I trust by God's Grace, we shall this Day light such a Candle in England as shall never be put out:* Adding that *He knew God was Faithful, and would not suffer him to be Temp- ted above what he was able to bear.* Then Embracing Dr. Ridley, he was bound to the Stake, and the Fire kindled to him, when as he cryed with a loud Voice; *O Father of Heaven, receive my Soul:* And then stroaking his Face with his Hand, he gave up the Ghost; dying a Glorious Martyr at Oxford, *Anno Christi 1555.*

Two things more are worthy of Note. The first is, That at his Death such abundance of Blood gushed out, that it for a while damped the Fire: The second, That Stephen Gardener Bishop of Winchester, his mortal Enemy, having that Day prepared a great Feast at Winchester-House in South-wark; notwithstanding his having several Persons of Quality to Dine with him, would not go to Dinner till such time as he received certain Intelligence of the Deaths of Latimer and Ridley, which was not till about four in the Afternoon; when with a chearful Countenance he said, *Come now my Lords sit down, the arch-Hereticks are Dispatched.* But he had not eat past three Bits before his Tongue began to swell in his Mouth. So that being carryed from the Table, as not being able to go himself, he continued in a miserable Condition for fifteen

fifteen Days, and then dyed, being as some Report, Starved by reason he could not swallow any Sustenance.

The Life of THOMAS CRANMER, Arch-Bishop of Canterbury, and Martyr.

Thomas Cranmer was born of a very worshipful Family, at *Ashtedon* in *Nottinghamshire*, where he was Educated in such Learning as his tender Years were capable to receive; and when he grew to more Perfection, he was sent to the University of *Cambridg*, where he so profited in his Studies, that he was within three Years after his coming thither, made a Fellow of *Jesus Colledg*: But by reason of his marrying a Wife, that Place was sequestred from him, and he appointed Divinity Reader in *Buckingham Colledg*, where he behaved himself so well that he got the good Will of the Heads of the University: So that his Wife dying, he was Re-invested in his former Place; where he had not been long, before he Commenced Dr. of Divinity.

Within a while after, Cardinal *Woolsey* having Founded a new Colledg in *Oxford*, sought for the most Learned Men in the Kingdom to replenish it, amongst whom *Cranmer* was Chosen: But he foreseeing

seeing that *Woolsey's* Fall was at hand, would by no Means imbrace the Offer, but kept in his former Station.

About this time King *Henry* the Eight being desirous to be Divorced from *Katherine* of *Spain*, who had been formerly Married to his elder Brother Prince *Arthur*, had long laboured in the Court of *Rome* to effect his Purpose; but, after great Trouble, and much Mony spent, nothing was done therein; Insomuch that the King was exceedingly troubled. When so it happened that *Fox* and *Gardiner*, the former being the King's Almoner, and the latter his Secretary, being at *Walham*, where the Court at that time resided: They one Day invited *Cranmer* to Dine with them, who was come thither from *Cambridge*, for fear of the Plague, which raged much in that University. When in the midst of their Feasting, they demanded his Opinion touching the King's Affair, in Relation to the Divorce. To whom he made this modest Answer.

I cannot say much on the suddain, in so weighty a Business, which requires considerable Study and Consideration: But in my Opinion, seeing the King lies under Pressure of Mind, and is in great Trouble of Conscience, nothing can be more grievous than long Delays, and wandering in Romish Suits, in which, whosoever are once Intangled, can hardly get out of the Snares: Wherefore I think it better, that laying aside all Delays, and Court Suits, wherein the King has been so long tossed with great Afflictions of Mind: The Judgment of Divines both in our own, and forrain Nations, and Universities be searched out, and required, which may be strengthened with the Law of God; and as they shall by God's Word prove it, Lawful, or Unlawful, so let
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the King proceed, and by that means have the Cause Determined in his own Country: Whereby he may live in lawful Matrimony with a chearful Mind, and quiet Conscience; which is much to be desired by all his faithful Subjects.

When he had thus spoke his Mind, they highly Approved of what he said, wishing the King had had his Advice before he sent to the Court of Rome. And the next Day they coming to the King's Presence, and he demanding what was done in his Affair, Fox recounted to him all that Cranmer had said, but Gardener would have had the Praise of it himself; yet the King would not hear him, but turning to Fox, he asked him whether Cranmer was yet in Waltham; and being given to understand he was, he immediately sent for him: Saying, He Counsels right, had I but known as much two Years since, I had not only saved infinite Expences, but had lived with a quieter Mind ere this time, then now I do.

When Cranmer was Introduced, the King demanded if he would stand to what he had said. To which he replied, that he would: Whereupon the King commanded him to write his Opinion, as likewise the Earl of Wiltshire to furnish him with private Lodgings, Books, and whatever he required. When Cranmer had written as he thought fit, he presented it to the King, who highly approved it, and asked him if he would make it good before the Pope: The which he undertook to do, and desired the King, that learned Men might be sent to other Universities to know their Opinions; which was accorded to, and Cranmer with the Earl of Wiltshire, sent as the King's Ambassadors to Rome, where the Pope holding forth his pontifical Toe for them to kiss, an unmannerly Spaniel of the Earls, run and caught

caught it in his Mouth; after which the Ambassadors refused the Favour, and the Pope pulled in his Foot again.

Cranmer having made his Business known, offered to Dispute with any that would undertake to Defend against his Opinions: Saying he would prove it *Jure Divino*, That a Brother ought not to Marry his Brothers Wife. But finding none that would Argue in that Point; after the Pope had made him his Penitentiary he left *Rome*, and went into *Germany*, where he put the Question to those of the chiefest University, who confirmed what he had said; and he returned into *England*. bringing with him the Opinions of above two hundred learned Men, who concurred with him, that the Marriage was Unlawful.

About the same time those that the King sent into *Italy*, and other Parts returned bringing the Opinions of most Universities, which were coherent with the others. When as the King having kept the Arch-Bishoprick of *Canterbury* (which became Vacant by the Death of *William Warham*) by the Space of ten Months, upon *Cranmer's* Return he bestowed it on him, though he much declined it, having delay'd his Business the longer, in hopes some one or other would obtain it before his Arrival; for he well knew that he must not only take an Oath to the Pope, but by such an Advancement incur the Envy of many, who gaped for such a Promotion: But the King pressing it upon him, he could not refuse it; yet he gave the Popes Bull into the King's Hand saying, That he would never receive the chief Bishoprick of England from any, but him who was Head of England: Nor take an Oath that was derogatory to the King's Authority.

Being

Being thus Invested Primate of *England*, he carried himself so Circumspect, and was so Meek, and Merciful, that it grew to a Proverb, *viz. Do my Lord of Canterbury a shrewd Turn, and he will be your Friend as long as you live.*

For several Years he had the whole weight of Reforming the Religion upon his Shoulders, inso-much that by Reason of the continual Resort, his House seemed rather a publick Court, than a private House. But he continued not long in this Dignity, before the Popish Serpents began to spit their Venom: Especially *Gardiner*, who used his utmost Diligence to bring him into Disgrace with the King: And in order to effect his wicked Purpose, was the chiefeſt Promoter of the six bloody Articles, which cost many a brave Man his Life. Nor was this all, for they often suborned Ruffians to swear Treason and Heresie against him; but God so ordered the matter, that what was objected, was but rarely Believed, and the Undertakers so discouraged, that they rather brought themselves into Disgrace, than this good Bishop. Yet the King once, to try the Virtue and Patience of *Cranmer*, made him believe he would deliver him up to the Will of his Enemies: But when he perceived he was no ways feared to bring his Actions to the Test, and by that discerned his Innocence: He gave him his Ring, commanding him to Appeal to him, if they offered to use him Uncourteously.

Next Day he was sent for, to Appear in the Council-Chamber, to make good several Articles charged against him: But being come into the Lobby, they made him wait almost an Hour amongst the Footmen; although himself at that time was a Privy Councillor: Of which Disgrace Dr. *Buts* the

the Kings Physician, giving the King to understand, he grew extream angry: Saying, *Ha, do my Counsellors so disgracefully use the Primate of England?* and thereupon he sent to command his Admittance.

When he was entred, the Council told him that it was laid to his Charge, that all *England* was turned from the Catholick Faith, and infected with Heresie by his means: For that by the Example of his private Devotion and Order in his Family, most of the Churches had taken Example. Whereupon he desired to see his Accusers, that he might see what Proof they could make of what they laid to his Charge, that so he might return his present Answer to what they should object against him, and thereby clear his Innocence: Saying, That it was not meet that the Primate of *England*, and a Privy Councillor, whose Faith was never Bubled, nor call'd in Question, should be Imprisoned before he was heard; and that he believed what was said was only upon bare Suspicion: But when he perceived them resolutely bent to send him Prisoner to the *Tower*, he told them that he was very sorry they would oblige him to Appeal from themselves (who were his fellow Councillors, and from whom he expected Justice) to the King, and thereupon he delivered the King's Ring, citing them presently to appear before him, and in the mean time to suspend their Decree: Whereupon they were all struck Blanck, and the Lord *Russel*, who was afterwards Earl of *Bedford*, Said, *Did not I tell you that the King would never suffer the Arch-Bishop to be Imprisoned, unless he were guilty of High Treason against his Majesty.*

When they came into the Kings presence, he sharply reprov'd them for their so using the Arch-Bishop,

shop, saying, He expected better from them, then to let *Cranmer* who was one of their fellow Counsellors, stand amongst serving-men; demanding whether any of them would not have taken it for a great Affront, had they been so served, and thereupon striking himself on the Brest, he swore that he was more beholden to *Cranmer* than to any man Living, and that upon Tryal he had found that no Prelate whatsoever could be more faithful to his King; and therefore commanded that all that loved him, should hold *Cranmer* in high Esteem.

Upon this they stood Mute for a while, when as the Duke of *Norfolk* breaking silence, said, May it please your Majesty, it was not our purpose to hurt the Arch-Bishop; but that he being kept in Custody during the Inquisition, his Innocence might be the sooner cleared, and the Aspersions laid upon his Reputation wholly obliterated. But the King Angerly replied, I will not have *Cranmer* thus handled, nor any that are dear to me, but I perceive some malicious Spirits amongst you, which I will (unless you be quiet) restrain by interposing my Authority. And when he had said thus much, he departed in a great Rage; upon which each Counsellor taking *Cranmer* by the hand, desired to be Friends with him, to which he easily Condescended, freely forgiving them, and all others that had any ways injured him.

After this, by reason that Dr. *Cox* and others, that were sent to *Canterbury* to inquire into the matter, neglected the same, and had done little or nothing therein, as being bribed by *Cranmer's* Enemies. The King secretly sent Dr. *Lee*, empowering him to search the houses of some eminent Papists, the which he did at Mid-night, and there surprized several

veral Letters sent by *Gardener*, another to give Directions in the Management of the design, and amongst the rest, two, one from the *Suffragan* of *Dover*, and another *Dr. Barber* a *Civilian* man, whom he had not only advanced, but greatly confided in.

When these Letters were brought to the King, he sent for *Cranmer* and delivered them to him, bidding him now since he knew his Enemies to beware of them. When he was gone from the Kings presence, he sent for the *Suffragan* and *Dr. Barber*, telling them that he had been shamefully abused, by some whom he most trusted; and that they had not only revealed his inmost Counsels, but likewise raised many false Scandals of him. Therefore he had called them to give him their advice, what was best to be done upon that occasion. Marry quoth *Dr. Barber*, such Villains deserve hanging, nay, hanging is too good for them. Yea, said the *Suffragan*, rather then they should want an Executioner, I my self would be he. Upon this the Arch-Bishop lifting up his Eyes towards Heaven, said, *O Lord and most merciful God, who may a man trust in these days, &c.* and thereupon he demanded whether they knew those Letters. When perceiving that their Villanies were brought to Light, they fell upon their Knees, and begged his Pardon for their offences. Which he easily forgave, saying, God make you good men; I never deserved this at your hands, but ask God forgiveness, whom you have so highly offended.

And in such Conflicts continued he, against his Popish Adversaries, till the Death of King *Henry*, but King *Edward* the sixth Reigning he had more quiet, and greatly helped on the Reformation, by encouraging Godly men therein, not only with his

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Doctrine and Authority, but with his Estate. But the good King dying, his bloody Sister no sooner came to the Crown, but he was imprisoned in the *Tower*, refusing to fly altho he might have done it, saying, that had he been accused of Theft, Murder, or any other notorious Crimes, he could safely have done it : But being to Answer for his Religion, and the Allegiance he owed to Heaven, and concerning the Truth of the holy Scriptures, against the great opposers thereof ; he would rather lose his Life in defence of the Truth, then by flying out of the Kingdom, desert such a Cause.

He having continued a considerable time in the *Tower*, and there often Examined and perswaded to recant, but utterly refusing to hearken thereunto, he was sent to *Oxford*, and there after divers Examinations and great Promises if he would recant, he was brought before the Queens Commissioners and Popes Delegates ; but the Authority of the latter he would by no means own, yet they proceeded to degrade and sentence him, altho he appealed from the Pope, to the next general Council.

After this they carried him back to Prison, at which he seemed not at all dejected, but with a merry Countenance demanded meat, having eaten nothing the day before, saying, I was much troubled but now I thank God my heart is at quiet. After this the popish Doctors frequently visited him, and used all the Arguments they could, to perswade him to a Recantation ; but he absolutely resolved for a Considerable time, but at last through Humane frailty and desire of Life, he did subscribe to a Recantation, but so far were his Enemies from fulfilling their Promise, that they hastened his Death,

yet let him not know of it, till the Morning he was to be Executed; when as they brought him out, and set him upon a Stage for the People to gaze at, whilst Dr. Cole declared upon what Account he was brought thither, laying open for what he was Condemned: But above all told, them how he had recanted; yet his Life could not be Pardoned, for the Deaths of Sr. *Thomas Moor*, and Dr. *Fisher* could no other ways be attoned for. But the true Cause of it was, that Cardinal *Pool* gaped for the Arch-Bishoprick, which he could not have during the Life of *Cranmer*. Then they desired him publickly to Confess, what he had privately done. When as the good Bishop being greatly Afflicted, and troubled in his Conscience, for what he had done; burst out into a Flood of Tears, and after his Speech came to him; he lifted up his hands towards Heaven, saying; O Lord forgive me this great Sin, against thy holy Name; which through the Weakness of the Flesh, I have unadvisedly Committed. And then addressling himself to the People, he desired them for *Jesus Christ* sake. to pray for him; that God would pardon his Sins, and Especially that of his Recantation, which lay most heavy on his Conscience; for that he had done it contrary to the Truth that he conceived in his Heart; and against the Light of his own understanding, Satan having induced him thereto, by laying before him, the Terribleness of Death; but, say'd he, this right hand that signed so wicked an Instrument, shall first perish in the Flames. He would have proceeded, but the Popish Doctors who little expected he would speak in such a Dialect, fell to Bawling so loud, and cursing him that he could not be heard further: then they pulled him down, and hurried him away

to the Fire, which was made in the same place where *Ridley* and *Latimer* had suffered, stopping his mouth lest he should any more speak to the People; who were not a little grieved, to see the Primate of *England* cast down from all his Honours, and in the end so barbarously mis-used.

When he came to the Stake, he fell down on his Knees and Prayed; but was interrupted by the Papists, who followed him with his Recantation, saying, have you not signed it, have you not signed it? Then he was tyed to the Stake, his cloaths being first put off, and the Fire being kindled to him, some time before it came at his Body; he stretched forth his right Hand, and held it in the Flames till it fell off, without any more then once drawing it back. And after having recommended his Spirit, into the hand of our merciful Redeemer the Lord Jesus: he dyed like a Lamb, ending his Life with the same Meekness as he had lived, suffering Martyrdom for the sake of the everlasting Gospel. *Anno Christi*, 1556. and of his Age 72.

One thing more is worthy to be noted, and of all Admiration, which, that his Body being Consumed to Ashes, his Heart was found unsinged, untouched, or in the least sullied in the Flame: The like had it happened to any Catholick tho dying for Treason, it had been blown over all *Europe* as a Miracle, and that Miracle had been enough to Saint him.

His works were these, *Chatechismum Doctrina Christiana*: He Corrected the English Translation of the English Bible; he wrote, *Ordinationes Ecclesia Reformate. De Ministris Ordinandis. De Eucharistia. Jura Ecclesiastica contra Gardineri Concionem contra Transubstantiationis Errorem. Quomodo Christus Adsit, in*

Cæna. De usu Cæna Dominica. De Oblatione Christi Homilia Christiana. A Confutation of unwritten Verities : Against the Popes Primacy : Against Purgatory : About Justification : Together with several learned Epistles, to exhort men to be steadfast in the Faith.

The Life of JOHN PHILPOT Martyr.

John Philpot was born in *Hampshire* of Worshipful Parents, and after his being fitted for the University, he was sent to *New Colledge* in *Oxford*, and there profited so much in his Studies, he was soon perfect in all the Tongues; and then betook himself to the Study of the Civil Law, and after that Divinity; being a Man of a most pregnant Wit. Yet shewing his Opinion too openly in Matters of Religion, during the Reign of King *Henry the Eighth*, he was often in Danger by reason of the Malice of his Adversaries. Insomuch that to avoid them, he Travelled to *Italy*, where he was not safe neither, for by reason of the great Zeal he had for God's Holy Word, he could not forbear to speak against the Idolatries and Superstitions of the Church of *Rome*: Yet through the Protection of the Almighty, who reserv'd him as a chosen Vessel, to propagate the Reformation in his own Country, He at the beginning of King *Edward's* Reign

Reign arrived in *England*, and was shortly after his coming made Arch Deacon of *Winchester*. But when the Bloody Queen *Mary* came to mount the Throne he lost his Place, yet continued his Title, when within a while after, a Convocation by the Queen's Command was called in *St. Paul's Church*, where *Dr. Weston* being Prolocutor, *Mr. Philpot* was likewise chosen by the Bishops and others of the reformed Church, to oppose the Papists in the Disputation: Where he so learnedly managed his Part, that he put his Adversaries to Silence; and when they perceived that no Arguments would bear them out, they threatened him with a Prison if he spoke any more; and so within a short time after, procured a Mandate from the Queen to break up the Convocation. The Prolocutor who had all along used such insolent Behaviour, as should be far from one in his place: Saying, That they were all well enough. For, say's he, *we have the Sword, and you have the Word.*

Within a while after there came an Order from *Gardener* to apprehend *Mr. Philpot*, which was accordingly done, and he committed to Prison: And then being sent for by *Dr. Story*, he first Examined him, and afterwards sent him to *Bonner*, who put him in his *Cole-House*, where he found one *Smith* a Minister of *Essex*, who having been formerly there, at the Importunities of *Bonner* had made his Recantation, and was dismissed: But finding such inward Torments in his Conscience, that he could rest neither Day nor Night; he came to the Bishop's Register, and desired to see his Recantation, upon pretence of adding something more; but the Book was no sooner opened, but he tore it in pieces, and then immediately found ease: Yet was he appre-

hended and carried before *Bonner*, who not only railed at him, but beat him with his Fist, tore off his Hair, and used many other Outrages, which he patiently indured, rejoycing at his outward Sufferings, and induring his Imprisonment better than his Inlargement.

Within a Day or two *Mr. Philpot* was sent for to appear before *Bonner*, who asked how he could be so Merry as to sing Psalms in such a Place, Rejoycing in his Naughtiness. Not so my Lord, said *Mr. Philpot*, but according to the Directions of *St. Paul* we rejoyce in the Lord, singing together in Hymns and Spiritual Songs; for we are in a dark and comfortless Place, and therefore we comfort our selves as well as we can, lest as *Solomon* say's, *Sorrow should eat up the Heart*. Therefore seeing the Apostle say's, *If a Man be of an upright Mind, let him sing Psalms*; and we being so, I hope your Lordship will not be Angry. Then *Bonner* demanded his Opinion about the Sacrament, but he replied in the Words of *St. Ambrose* to the Emperor *Valentinian*, *Tolle Legem & fiat certamen, Take away the Law and I will dispute*. For should I now do it, I should bring my self into a Snare; neither do I think myself bound to answer in Private, but if I am called to answer in Publick, as the Law shall require; I shall not be ashamed of the Gospel of Christ, nor the Testimony I have born of it.

Then was he again carried to the *Cole-House*, where he professed he slept as well upon Straw, as on a Bed of Down. Such is it to have a good Conscience, which as the wise Man saith, *Is a continual Feast*.

He being sent for again, found several Doctors and Bishops with *Bonner*, who were come to Examine

mine him; when as the Bishop of Worcester desired him to pray to God to give him Grace, that so he might conceive the Truth: Whereupon Mr. Philpot falling on his Knees, prayed earnestly with an audible Voice, desiring God to strengthen him to defend his Cause, as also to better his Understanding if he was deceived in ought: But Bonner was displeased with the Bishop for bidding him Pray: For said he, *This it is, in which they take a singular Pride, and are like some Hereticks that Pliny makes mention of, who were used to sing Ante-Lucanas Hymns, To sing Praises before the dawning of the Day.* Yes said Mr. Philpot, I beseech God of his Mercy to make all that are here present such Hereticks, for they were Godly Christians, with whom the Tyrants of the World were offended for their Christian Practices, and Godly Living.

After this, the Bishops demanded if he would Recant, but he told them he would not, unless they could convince him of any Error by Scripture; but they would not Dispute, and the Conference ended, and he was Remanded to the Cole-hole, and there set in the Stocks; and within a short time after Condemned, Degraded, and sent to Newgate: When by the Way he Exhorted the People to be Constant, and Persevere in the Faith of Christ; and desired them to bless God for that Day wherein he was to suffer.

When he came to Newgate, he was put into a disconsolate Place by himself, and had Word brought him the next Morning, that he must Suffer that Day; when with a chearful Countenance he replied, I am ready, God grant me Strength; and a joyful Resurrection. And after his having retired a while to Pray, he came forth, and was Con-

veyed into *Smithfield*, where he no sooner came but he fell on his Knees, and with a loud Voice cryed, I will pay my Vows in thee O *Smithfield*. Then rising up he Kissed and Imbraced the Stake; saying, Shall I disdain to suffer at this Stake, when my Lord and Saviour refused not to Suffer a most vile Death for me? And so after having pow'ed out his Soul to God, he suffered himself to be bound with the Chain; and when the Fire was kindled, he commended his Spirit into the Hands of the Father of all Spirits, and patiently gave up the Ghost. Suffering Martyrdom *Anno Christi* 1555. and of his Age about forty nine.

The Life of PHILIP MELANCTHONE.

Philip Melancthone was born in the lower Palatinate, at a Place called Bretta, *Anno Christi* 1497, where by his Parents he was sent to School; from whence, when he had much profited in Learning, he went to *Hedleberg*, where he became a Tutor to Count *Leonstius's* Sons, & Commenced Batchelor of Arts when he was but fourteen Years of Age. When he had studied there three Years, being denyed the Commencement of Master of Arts by reason of his Youth, he departed thence to *Tubinge* *Anno* 1512, where he began to Study the Scriptures, and apply himself to Expound several difficult Places; yet

by the Perswasion of the Monks and Fryers, he was prevailed with, to consent to the Superstition of the Times, as himself Confesses; when he saith, I cannot but Tremble to think what blind Devotion I paid to Images, whilst I was a Papist. Yet as it appears, he continued not long in such Errors before God opened his Eyes, and Inlightened his Understanding, that so he might walk in the Paths of Truth: For about the Year 1518, *Luther* mightily opposing the Pope in *Saxony*, he went to the University of *Wintenberg*, and there Conversing with some of the Ministers of the Reformed Church, he soon shook off the Egyptian Bondage, and thereupon that Darkness that had so long benighted his Soul was dispelled: When as he laboured so abundantly in Confuting Errors, and Preaching the Gospel; that *Erasmus* writes thus of him. *Philip Melancthone*, say's he, *Is a most Excellent and Learned Grecian; he is a Youth and Stripling if we consider his Age, but one of us, if we look upon his Variety of Knowledge almost in all Books: I pray Christ this young Man may live amongst us, &c.*

He had not continued long there, before *Frederick Duke of Saxony* having Knowledge of his great Learning and Virtue, greatly Extolled him, and gave him such Incouragement as was convenient. The Year after his coming thither, he accompanied *Luther* to *Lipswich*, where he Disputed with *Eccius* the Popish Lawyer; who altho he contemned him for his Youth, yet *Philip* so learnedly Disputed against him, that he put him to Silence, Confuting him of many palpable Errors in the Doctrine of the Church of *Rome*.

The Year following he betook him to Expound the Epistles of *St. Paul* to the *Romans*, which *Luther*

ther caused to be Printed without his Knowledge: And when the Divines of *Paris* had Condemned *Luther's* Doctrine and Books, *Philip* wrote an Apology in *Luther's* Behalf against their rash Decree.

In the Year 1522, he caused his common Places, and his Commentaries on both the Epistles to the *Corinthians* to be Printed and Published: As likewise in the Year following, his Annotations upon *Genesis*; together with some other useful Treatises. He wrote an Epitomy of Ecclesiastick Doctrine, and turned the Proverbs of *Solomon* into Latin, and wrote a Preface to the *Psalms* and *Lamentations*; and in the Anabaptist war, commonly called the War with the Clowns, he Confuted by many convincing Arguments the Unlawfulness of such Proceedings; and wrote against their Articles, whereby they In-deavoured to Justify their Rebellious Practices.

Anno 1527, He was Employed in Visiting and Reforming the Churches in *Saxony*, wherein he continued till the Year 1529, when as the Elector of *Saxony* took him with him to the Convocation of *Spire*, where by the Consent of the Protestant Princes, he drew up a Confession of Faith, which he did with great Pains and Exactness: The which they presented to the Emperor *Charles* the First.

In the Year 1534. *Henry* the Eighth of *England*, having abolished the Popes Supremacy, sent for *Melancthone* to establish the Church, according to the Reformation that was then finished in the *German* Churches: But he refused it, as appears by part of a Letter he wrote to *Camerarius*; which take as followeth.

Perhaps (says he) many things are reported amongst you, concerning *England*, that it now lyes open for the Reception

Reception of the Religion, of the purer Doctrine; but I have Intelligence from a good hand, that the King hath no great Care of the Affairs of the Church; only this good comes of it, his Rejecting the Popes Authority, that for the Present, no Cruelty is used towards those that are desirous of a better Doctrine.

About this time, by reason of Luther's Sickness, all the Care of the Church lay upon him; the which he so well managed, that the true Light of saving Knowledge, began to spread it's Rays into most of the Corners of Germany: He being about to go to Hagenaw, he made his Will and left it with Mr. Cruciger, at which time he fore-seeing his Sickness, which in a short time after befell him, he wrote this Verse.

Viximus in Synodis, & jam moriemur in Illis.

Which may be Englished thus,

*Imploy'd in Synod, Living oft were we,
And in a Synod, are we like to dye.*

In this journey he fell extreme sick, but by Gods Providence, and the indeavours of his Physicians he soon recovered, and proceeded to the place intended; where he held a long Dispute with that Eccius, so often mentioned; in which Eccius proposed so many subtil Arguments, that Melancthone either not thinking it Convenient to Answer them at that time, or that he was not fitly prepared on that occasion answered: *Cras tibi respondebo, I will Answer you to morrow.* At which the Vain-glorious Eccius replied, *That it was little to his Credit, that he could not Answer presently.* But Melancthone being
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of a mild Nature, replied, *Sir, I seek not mine own Glory in this Business, but the Truth; to morrow, God willing, you shall hear farther.*

When the Wars brake out in *Germany*, he plainly fore-saw in a Dream, the Captivity of the *Lantgrave of Hesse*, and *Elector of Saxony*, long time before they were taken Prisoners, by the Imperialists: And the next day after he had so dreamed, a Messenger came to Prince *Maurice*, to deliver him up; but the Prince refused it, upon which the Emperor grew exceeding Angry; and for that, and some other denials he had received, he resolved to invade *Saxony*. Which he did accordingly with a puissant Army, this made *Melancthone* much bewail the Calamity, occasioned by the furious Papists, who had sworn to Root out all the Protestants. But Heaven prevented them, altho they did much Mischief, and made great slaughter.

After his Return to *Wittenberg*, the Plague broke out, upon which the University removed to *Tergaw*, whither he came, and there received News of the Death of his Wife, at which he only said; *Farewel Kate, I shall follow thee ere long.* This by most was looked upon to proceed, from his wonderful Patience, for he loved her above all Earthly things.

After his coming thither, he had many Disputes with the Popish party, both by Words and Writing. The last Lecture that he read, he took his Text out of the Prophet *Isaiah*, in these Words; *Lord who hath believed our Report?* After which he fore-seeing his Death at hand, yet at that time he was in good Health, he used often, and upon several Occasions to repeat these Words.

*Sic Ego quotidie, de lecto surgo Precando,
Ut mens ad mortem, sit dulce lata Deo.*

Englished thus,

So do I daily rise from Bed, to Pray.

A while after this, he was sent for by the Elector of Saxony to *Lipsich*: In order, to Examine those that were maintained there by the Elector to study Divinity. In which imployment, he used great diligence for several years, and after he had done what was Convenient, he returned to *Winterberg*; and there fell sick of a Feaver, of which he shortly after dyed.

During his Sicknes, there was a dreadful Prodigy seen in the Air over the City, which was five Rods bound together; two of which after half an Hours Continuance Vanishing, but the other three continued turning their Branches towards the North: Of which, when *Melancthone* was Informed, he break out into these Word; *What a gracious God have we, that rather chuses to give us Fatherly Correction with Rods, than to destroy us with Swords; and I fear a Dearth will follow.*

Sickness daily increased, yet he so far strove against the Power of his Disease, that he would often rise to his Study. Yet at last, Death which Conquers all, Conquer'd this good man: The last Words that he spake, were to his Son-in-Law Dr. *Pucer*, who, when he asked him what he would have, he replied; *Nothing but Heaven, therefore trouble me no more with speaking to me*: After this he lying silent, whilst the Ministers prayed by him, he gave up the Ghost, *Anno Christi, 1560.* and in
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the sixty third year of his Age, having been a constant Preacher of the Gospel, for the space of forty two years : In which, he converted by his Doctrine, and Writings, no less, from the Popish to the Protestant Religion, then twelve Cities, and a hundred Villages. He wrote many Books, some of which the Papists burnt, and the rest are as yet Extant. He was a man of singular Learning, Temperance, and Piety ; his Death being greatly Lamented by all good Christians.

The Life of P E T E R M A R T Y R.

P*eter Martyr*, was by Birth a *Florentine* : Born at *Vermile*, *Anno Christi*, 1500. of Honourable Parents. Who during his Minority trained him up in Learning. and gave him such pious Instructions, as by his Improvement, compleated him for the Sacred study of the Holy Scripture : When he was grown up they put him to School, to the best Masters that Age afforded ; under whom, when he had profited to Admiration, he began to consider the many Vanities of the World, and to be more studious of his Eternal Welfare. Whereupon he resolved to withdraw himself, from Humane Society ; and to Live a more retired Life. Whereupon not being above sixteen years of Age, he entered into a Monastery of regular Cannons of *St. Augustine*, in *Fessuala*,

The Life of Peter Martyr. · 111

Fessuala, a little Town not far distant from the City of *Florence*: Altho much against the Will of his Parents.

Being thus entered, he applyed himself duly to Study, making use of such Books as the Library of that Monastery would afford; where in three Years he became famous in the Knowledg of Divine Things, even to the Admiration of all his Fellows.

A while after he went to *Padua*, where entring into a Monastery of the same Order, he continued his Studies for almost the space of eight Years, greatly Profiting in the Rules of Philosophy, to the Study of which he much addicted himself, Translating some Books of *Aristotle* out of the Original Greek into Latin.

When he was twenty six Years of Age, the Heads of the Monastery Elected him one of the Preachers, in which Station he continued a considerable time, and was so great a Proficient therein, that he soon grew Famous: So that having Commenced Dr. of Divinity, he Travelled to *Rome*, *Bononia*, *Frimum*, *Pisa*, *Venice*, *Mantua*, *Bergamum*, *Mount-Ferrat*, and other Cities of *Italy*; where he Preached and Expounded the Ecclesiastical Canons, getting himself by such means great Esteem amongst the Learned.

At *Bononia* he learned the Hebrew Tongue, and Translated the New Testament out of the Original: So that in a short time he was Created Abbot of *Spoleta*, where he behaved himself so prudently, that he won the Love of all the People in that City. He likewise put an end to the many Factions and Differences, that were wont to happen not only there, but throughout all the Province, which
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was not a little Joy to all good Men : By reason great Mischiefs had happ'ned by Intestine Cryes that those Fouds had occasioned ; and altho many of his Predecessors had undertaken to Reconcile the tempestuous Spirits, or Heads of the Factious, their Labours proved Inefectual.

He also Rectified, and much Reformed the Errors of the Monks, and sharply reprov'd them for their detestable Practices, insomuch that he reduced all things to a happy State, during the time he continued there, which was but three Years ; at the end of which he was removed to *Naples*, and there Constituted Governour of the great Colledg, which is a place of much Esteem.

Here he having more Leisure than formerly, began seriously to Expound, and Unriddle the dark and mysterious Places of Scripture : Which by the more than ordinary Assistance of the Divine Spirit, he did so effectually, that by that Light he began to discern the Errors of the Romish Church ; and having private Access to some of the Reformed Ministers, he was so confirmed in his Opinion, that he had been trained up in a false Religion ; that he did not spare openly to Dispute against many of the Popish Canons : Which procured him some Hatred from such as feared the loss of their Incom's by the Removal of such Ceremonies : And so far did he proceed, that at last he obtained the pure Light and Knowledge of the Gospel, and secretly Converted many noble Persons to the Reformed Religion, and openly Wrote against the Tradition of Purgatory, which the first Inventor grounded upon the Words of St. Paul, *1. Cor. 3. 13, 14. Every Mans Works shall be made Manifest, for the Day shall declare it, because it shall be Revealed by Fire,*

Fire, &c. This Fire he proves to be no other than the Operation of the Holy Spirit in the Conscience of Men, which as Fire trieth the Silver, so by that means shall Mens Deeds be tryed, and the Dross separated from the Ore. Yet this so inrag-ed the Papiſts, that they procured him to be Suſpended, and his Lectures put down.

Whereupon he Appealed to the Pope, offering to prove his Doctrine to be according to Scripture; and ſo prevailed by the Aſſiſtance of his Friends, that he was again reſtored, altho to the great Grief of his Adverſaries: But had not long been Re-eſtabliſhed before he fell Sick, ſo that many deſpaired of his Recovery: Yet God who had Reſerved him as a *choſen Veſſel to make his Church Re-joyce*; delivered him from the Jaws of Death, to the great Comfort of his Friends, and Grief of his Adverſaries.

He was no ſooner recovered, but he was made Viſitor-General, and within a ſhort time after, Prior of the Monastery of *Luca*, where he ſo well behaved himſelf, that he gained the good Will of all honeſt Men there. He greatly encouraged Learning, and had a great number of learned Men as his Penſioners, on whom he freely beſtowed ſuch things as were convenient, and encouraging them all he could to promote the Knowledg of the Goſpel.

Whilſt he ſtayed at *Luca*, *Charles* the Fifth, Emperor of *Germany*, Pope *Paul* the Third, and Cardinal *Contarene* the Pope's Legate came thither, the latter being entertained by *Peter Martyr*. When as the Pope underſtanding his Inclination to the reformed Religion, he uſed all Endeavours to find ſome occaſion of Quarrel againſt him, the which

he thought not fit to do, unless upon good Grounds, because he knew he was greatly beloved of all the People, both Noble, and Ignoble; and therefore to try how they stood affected, ere he waded too far in their Displeasure, he caused a Fryer belonging to the Monastery of which *Peter* was Prior, to be arrested and cast in Prison, as being a Favourer of the reformed Doctors; which the People took so hainously (as well knowing he was an honest Man, and better Christian than the Pope) that they broke open the Prison and took him thence; but he being afterwards apprehended, was sent to *Rome*, and there put to Death: And after that the Poplings used all Diligence to bring *Martyr* into Disgrace, and many times laid wait to murder him, insomuch that fearing he should one Day fall by the Malice of his Enemies, he resolved to depart secretly; whereupon he called together several of his trusty Friends, and told them what he intended, desiring them to send the best part of his Library after him into *Germany*; which they promised, and accordingly performed.

After he had made his Escape, he went to Visit the Universities of *Germany*, and at last came to *Strasburg*, which some time before had embraced the reformed Religion; and there he became a Greek Professor, instructing and Training up many Youths: He also wrote to the Senators of *Luca*, to perswade them to embrace the true Doctrine of the Gospel, and not be any longer led in Ignorance, with vain and superstitious Errors: Shewing likewise the Cheats and wicked Practices of such as pretended to strictness of Life in Monasteries, and such like Places.

And now having utterly renounced Popery, he
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joynd himself to the Doctors of the reformed Church, and wrote sharply against the Papists, which enraged them the more. Whilst he continued at *Strasbourg*, which was for five Years, he held a Divinity-Lecture, and expounded the Scriptures; being always very Charitable to such as stood in need of his Assistance. Here also, by the Persuasion of his Friends, he Married one *Katherine Damp-Martin*, a Virgin, descended of a noble Family; who accompanying him into *England*, dyed after she had been eight Years married. In the time of Queen *Mary*, her Body being dug up, was buried in a Dunghil by the Command of Cardinal *Pool*, who alledged that she was Buryed too near the Body of *St. Frideswide*, and that for such a Contempt, such Usage was but Just. But in the Reign of Queen *Elizabeth* her Corps were taken thence, and that old fashioned St. buried in her Room.

In the Reign of King *Edward* the Sixth, at the earnest Request of the King, he came into *England*, being nobly entertained by Arch-Bishop *Cranmer*, the Duke of *Summerset* then Lord Protector, and many others: So that after having assisted in Setling Religion, he went to *Oxford*, and there became a Professor of Divinity, and expounded the Scriptures to the People, so that his Fame soon spread into the utmost Corners of the Land, which made the Papists greatly Displeased, *inso-much that several of the popish Doctors often provoked him to Disputations; in which he always overcame them, as having the Truth on his Side.

But that sufficed not; for when they found that they could not overcome him by Arguments, they endeavoured it by Force, often raising Tumults,

and thereby endangering his Life; yet wanted he not such Friends as encouraged him to proceed in the great Work of Reformation, being ever backed by *Cranmer*, *Ridley*, *Latimer*, and *Hooper*, and so continued in *England* all the Reign of pious King *Edward*. But when the Blood-thirsty Queen once got the Reins of Government, and true Religion was suppressed, his Lectures ceased, and he Lived more retire with his Friends, encouraging and strengthening them to persevere in the Faith, and true Religion they had received: And amongst the rest Arch-Bishop *Cranmer*, who began somewhat to waver in his Opinion, ever after confessed that *Martyr* had Confirmed him.

When several Godly Men were Imprisoned, and the Persecution grew hot; it was debated in the Queen's Council, whether *Martyr* should be Imprisoned or not, by reason he had done much harm by his Innovations, as they pretended; but it appearing that he came over upon the publick Faith, it was concluded that he should be safely dismissed, and thereupon the Queen gave him her Letters of safe Conduct, strictly commanding him to depart the Kingdom: To which he was obedient. Yet such was the Malice of his Enemies, that they followed him to the Ship, and held a Consult whether they should pull him out, and cast him into Prison, or not. But God prevented their wicked Design, by sending a Wind, that immediately bore away the Vessel to *Antwerp*; and he landing there, safely Travelled through many Cities and Towns, till at last he came to *Strasbourg*, where he was received with much Joy of his Friends, though there he wanted not some Enemies who gave him many Disturbances all the time of his Stay there.

From thence he removed to *Zurick*, where he held firm Friendship with Mr. *Bullenger*, which he continued till the day of his Death.

In this City, he so far gained the Love of all men, that he was made free of the same; and now it being a Considerable time, since he buried his first Wife, he bethought himself of taking another: Whereupon by the advice of his Friends, he married one *Catherine Marenda*, a Vertuous Gentlewoman: Who for Religions sake had fled the French Persecution, and was come to Live at *Geneva*.

About this time, he was called to the Pastorship of the *Italian Church at Geneva*, but such was his Love to those of *Zurick*, that notwithstanding the many Entreaties that were used to perswade him to embrace so great a Benefit, he would not accept thereof; but chose rather to continue with his tryed Friends, then to adventure amongst Strangers, altho, he was never backward in any thing that might promote the true worship of God, as appears by his Voluntary going into *France*. At the Disputation held between the Ministers of the reformed Religion and the Leaguers; appointed to be held at *Poitou*, before the Kings of *France* and *Navar*, the two Queens, the Prince of *Conde*, and Admiral of *Cologne*; Where he and his Fellows, so managed the matter, that they obliged their Adversaries to Confess, that they were in the Right; and to Consent to the signing many Articles repugnant to the Church of *Rome*. Of which the popish Bishops grievously Complained, saying; *That their Disputants, had betrayed their Trusts; and that they would by no means accord to what they had done*. Whereupon *Martyr* desired leave to depart, which he obtained, and

118 *The Life of Peter Martyr.*

so returned to *Zurick*. Where he was received with great Joy, yet being worn out with Travel, and daily Study he after a while fell sick, when calling together the Principal Pastors of the Church, he made to them, an excellent Confession of his Faith, Concluding, *This is my Faith, and they that teach otherwise, to the withdrawing men from God, God will destroy them.* And so taking his Leave of all his Friends, after having made his Will he gave up the Ghost, *Anno Christi, 1562.* and of his Age sixty two, leaving behind him a lasting Fame, which Age can never consume.

After his Death, his Friend *Theodorus Beza*, wrote this Epigram to his Praise.

*Tusciate pepulit, Germania, & Anglia fovit,
Martyr: Quem Extinctum nunc regit Helvetia.
Dicere quæ si vera volent, re & nomine Dicent,
Hic fidus Christi (Credite) Martyr Erat.
Utque istæ taceant, satis hoc tua Scripta Loquuntur,
Plus satis hoc Italîs, exprobrat Exilium.*

The end of the Life of Peter Martyr.

The Life of JOHN CALVIN.

John Calvin, was Born at *Noviodune*, a City of *France*, *Anno 1509*. His Fathers name being *Gerard*, and his Mothers *Joanna*; both of Godly life, and Living in great Esteem, amongst the Citizens their Neighbours. So

So soon as our *John* was grown to be capable of Learning, he was sent to *Paris* and there instructed. And such *Literature* as the Schools of that City could afford: Insomuch that he greatly profited, being desirous of knowledge in Sacred things, he applied himself to the Study of the Scriptures, altho his Father was more inclinable, to have him a Student of the Laws.

In a short time after, taking degree of Master of Arts, he was preferred to a Benefice: Being constituted Rector of *Bishops-bridge*, near the City of *Noviodune*. Where he taught according to the Traditions of the Church of *Rome*, for several years still increasing in Learning; till at last falling into the acquaintance of a reformed Minister, called *Peter Robert Olivitian*, he began by the continual Conversation he had with this good man, to see into the Errors of the Romish Church, by the pure light of the Gospel: Insomuch that plainly perceiving most part of the Romish Traditions, and Superstitious Ceremonies, repugnant to the Word of God, he began to bethink with himself, that seeing he had so long lived in Error, it was now high time to embrace the Truth; and thereupon more seriously consulting his Friend, he resolved to renounce the Popish Religion, and joyn with the Ministers of the reformed Church: Whereupon he secretly departed to *Orleanse*, and there joyning himself to *Peter Stella*, who read a Lecture in that City, he in a short time grew famous, having many that resorted to him for Sacred Consolation.

In this place, he wholly applied himself to the Study of the Scriptures, and therein profited Exceedingly; and after having continued here for the space of six Months, he departed for the Univer-

sity of *Biturg*, where he became a Greek Professor, and Preached several Sermons, at an adjacent Town called *Liveria*.

After he had stayed a while at *Bitury*, and gotten great Applause, for his singular Piety and Learning, he went to *Paris*; where he associated himself, with the Professors of the reformed Religion. But he had not been here long, before the Papists began to find an Alteration in his Life, and Conversation, and thereby fearing (what indeed had happened) that he was fallen from the Church of *Rome*, they more narrowly observed him, seeking all occasions of Quarrel against him; yet he was not at all daunted, altho some endeavoured to take his Life. But like a Palm Tree, the more they strove to depress him, the more he grew in Reputation with all Good men. And having attained the Perfection of humane Learning, he went to *Paris*, and there studied Divinity; Accompanying himself, for the most part with *Stephen Forgens* a Godly Christian; who was afterwards put to Death for his Religion, by the Papists.

About this time, *Nicholas Cope*, being Lector of the University of *Paris*, When on All-Saints day he made his Oration, he greatly insisted on the Purity of Religion, when as the use was upon such occasions, to tell stories of the Miracles, done by such and such Saints; and to Extoll them, to the Wondering Crowd. But this he did at the Instance of *Calvin*, which the *Sorbonists* having notice of, were much displeased, and cited him to appear before them; But being advised by his Well-wishers to the contrary, and finding by daily Experience, that he laid Snare for him, he secretly left *France*, and went to *Basil*. Where he had likewise fallen into
Danger

Danger, had not the Queen of *Navar* delivered him, and Dis-countenanced his Adversary; but he finding that place unsafe, departed to *Xanton*: where at the request of several Godly Christians, his Friends, he wrote several Heads of Christian Religion, most necessary to Salvation, and caused them to be dispersed amongst the People; which gave many so clear a Light, that with less Difficulty, they were able to perceive the Errors, they had formerly Lived in, and to find the way that Leads to Life. Yet here he rested not long, before the Malice of the Papists pursued him. But the good Queen of *Navar*, who ever was his Friend, sent him with a Conduct to a Town, that was under her Jurisdiction. Where he continued with great Applause for many days, and afterwards went to *Paris*; where he continued till the Persecution arose, promoted by the Papists, wherein several were in Prison, and starved to Death, many put to grievous Torments, and eight burnt alive, at a solemn Procession: Wherein King *Francis* and his Children assisted, the King swearing that he would not spare his dearest Child, if he found him infected with damned Heresie, as he then called the true and sincere preaching of the Gospel.

This Persecution, made Mr. *Calvin* have regard to the words of our blessed Saviour; when he said, if they Persecute you in one City, flee to another. And therefore leaving *Paris*, he went to *Orleance*; where he published a Book, to confute the Errors of those who had long since received a false Opinion, that the Soul slept after it was seperated from the Body. And then he journied to *Xanton*, and within a while to *Basil*; when in the way his Servant who carried his Money, being well mounted,
Rid

Rid away from him, and left him in great necessity, till God raised him up Friends to relieve him.

Being come to *Basil*, he associated himself with the reformed Ministers he found there, as the famous *Grynæus*, *Wolfgang*, and *Capito*, men of excellent Piety and Learning; here also he studied the Hebrew Tongue, and as much as in him lay concealed himself; but upon the coming forth of his Institutions, the Papists that remained there, began to guess who was the Author.

By this time the Protestant Princes of *Germany*, had heard of the Cruelty of King *Francis*, and sent their Deputies to reprove him, for using such Cruelty towards the People of God. But he excused himself in saying, that they were only a few Headstrong *Anabaptists*, that sought to make Innovations in his Kingdom. Whereupon Mr. *Calvin* wrote a Book, and dedicated it to the King; wherein he declared, who were true Christians, and who were not; But whether the King ever read it, or not, it is uncertain. When being desirous to visit the Dutches of *Ferrara*, Daughter of *Lewis*, the twelfth King of *France*; a Woman singular for the Love of Piety, and a great Encourager of Learned men: He went into *Italy*, and was received by her with inexpressible Joy. And having continued in her Court for some time, prevailed with her, to suffer him to depart, which she consenting to, he departed for *Geneva*: Where he no sooner arrived, but he was compelled to stay there by the Ministers of the Church; and had offered him, either to Preach publicly to the People, or to be Divinity-Professor: The latter of which he embraced. Whereupon he applied his utmost diligence, to reform such things as were amiss, not by his own Opinions, but
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of the Scriptures, to the general content of all good men, and such remainders of popish Superstition, as were left unpurged, he by his great Pains and Industry removed. He likewise opposed himself against the *Ana-baptists*, that sought to hinder the Reformation, and to stir up the People to Mutiny, and so well settled the Affairs of the Church by his Prudence, and Conduct, that he overthrew the Devices of certain *Hereticks*, who began to Poyson the People with their Erroneous Opinions; and by the Prayers of the Church against them: So that their Ring-leader was smitten by the hand of God, and dyed of many grievous Ulcers.

About this time, there being many of the reformed Church in *France*, who yet for fear went to hear popish Mass, conceiving an Opinion, that altho they were personally at that Worship, and yet retained their proper Religion in their Hearts, it was no sin. But to these, Mr. *Calvin* wrote two Epistles, telling them that by such means Satan had a great advantage over them, and that if they were ashamed to own and profess Christ openly before men, he would not own them before his Father, and the holy Angels, and by this means he so Animated many of them, that they professing their Religion openly, and opposing the Popish Idolatries, were Condemned, and sealed their Testimonies with their Blood.

After this, Mr. *Calvin* bent all his Endeavours to establish a set Form of Religion, in the *Genevan* Church, and for that end he drew up certain Heads of Religion. And so far prevailed with the Senate and People as to swear to them, altho some rigid Papists greatly opposed his Proceeding.

This was no sooner done, but the *Ana-baptists* began

began to stir up the Faction, as likewise one *Peter Caroli* a Heretick, who by his Blasphemies and wicked Doctrine, drew many into foul Errors, which caused the Synod at *Berne* to Condemn him as a Deceiver of the People: Which caused him to depart to *Mediomatrice*, and there used his utmost Endeavours to root out the Professors of the Gospel: But failing of his Purpose, he went to *Rome*, where being rejected, and becoming destitute of Friends; through Poverty and many noisom Diseases he ended his wretched Life.

About this time, notwithstanding the Endeavours of Mr. *Calvin*, and many other good Men, a Sedition sprung up in the City of *Geneva*; for several of the Chief, envying each others Greatness, as being privately accended by the Popish Priests in religious Guise, several Tumults happened in which many were hurt: The which Mr. *Calvin* well perceived would tend to great Mischief, if it were not in time alay'd; wherefore he and the rest of the Godly Ministers, opposed themselves against the most Resolute, declaring that unless they ceased their Feudes, and laid aside all Enmity between themselves, he did not think it meet to Administer the Holy Sacrament to them; which made many of them contemn him as a Man that sought the whole Power of the Ecclesiastical Affairs.

About this time a Difference happened between those of *Geneva* and *Bern* about Administring the Sacrament; the former doing it with plain Bread, and the latter with Wafers; the former abolished all Holydays, unless the Sabbath, when as the other held it necessary to observe the several Tides; and thereupon Mr. *Calvin* and the rest of the Ministers were Accused by the Factious as the Causers of

of such Division; which they Understanding, desired to be heard, but could not obtain their Requests: And it being urged that they had proudly refused to Administer the Sacrament to such as required it, a Decree passed for their Banishment, the which, when it came to the Hands of Mr. *Calvin*; he said, Well if I had served Man I should have had but an ill Reward, but it is good that I have served him, who doth always perform to his Servants that which he hath once Promised.

Mr. *Calvin* being thus banished, goes to *Zurick*: But before his Departure, such was his Fatherly Care, that he provided fit Pastors to feed the Genevan Flock, lest in his Absence the Romish Wolves should break in and Destroy what he by his Labour and Industry had Planted.

During his Absence, the rest of the Helvetian Churches, laboured with the Genevans for his Re-admission, but they at present refusing it; he went to *Bazil*, from thence to *Strasbourg*, where he met with *Bucer*, *Hedio*, and *Capito*, all famous Preachers of the Gospel, who greatly rejoiced in his Company; and by their means he was chosen Divinity Professor, and all the while took care of his Flock at *Geneva*, by often writing to them to strengthen them, and vindicate their Cause against such Popish Doctors as in his Absence sought to traduce them. He being now somewhat at Leisure, wrote many Divine Tracts, which he sent to the Churches, the better to Inable them to resist their Spiritual Enemies: And when as *Strode* dyed, Mr. *Calvin* by the Consent of his Friends Married his Widow, a most Verruous and Chast Woman; after which he went as an Assistant to the Diets of *Worms* and *Ratisbone* Assembled by the Emperor *Charles*,
and on the

the fifth for composing Differences in Religion; and so continued, till those that had procured the Decree of his Banishment from the City of *Geneva*, were dead; and then the Citizens sent to *Strasbourg* to desire him and Mr. *Farell* to return, expressing the earnest Desire they had to see them; but the Citizens of *Strasbourg* were by no means willing to lose their Company, and Mr. *Calvin* himself shewed the like Unwillingness to leave them, seeing he had received such great Kindnesses at their Hands: But in the end, the *Genevans* so far prevailed, that upon the Senate's signing a Decree for their Return again to *Strasbourg*, *Bucer* prevailed with the Citizens to let *Calvin* go thither; where he was received with all imaginable Expressions of Joy: And such was their desire of Detaining him, that they never left urging the Senate till they had got the Decree of his Returning to *Strasbourg* reversed: And now being again settled in pastoral Charge of *Geneva*, he continued to Confute Hereticks, Papists, and Stirrers up of Sedition; to heal Breaches and Division, being Couragious even in the worst of times, and as an undaunted Champion of Christ not to follow his Standard till Death, who Conquers all, Conquered him; for having made his Will, he received the Sacrament, and earnestly Prayed for the Churches. He on the Seventh of *May*, *Anno Christi* 1562, yielded up his Spirit into the Hands of his Maker, dying in the 55 Year of his Age: The loss of such a Pillar of the Church causing no small Grief.

His Funeral Solemnities were performed at the Charge of the Senate, almost all the City being present; he being Buried, as himself desired, in the Church Yard, where a stately Tomb was Erected to his Memory.

The

The Life of JOHN JEWEL Bishop of Sarum.

John Jewel was Born in *Devonshire* at the Town of *Buden* Anno Domini 1522, of Eminent Parents, who desirous of his Promotion as to eternal Happiness, brought him up in Learning to the highest Degree, and especially in the Knowledge of the Scriptures, which are able to make us Wise unto Salvation.

When he was thirteen Years of Age, he was sent to *Oxford*, and there entered into *Merton* Colledg, where under the Tuition of Dr. *Parkhurst* he so well Profited, that all admired his ready Wit and Promptitude. When not finding such Conveniencies for Study as were Requisite, he removed to *Corpus Christi* Colledg, and after a short Entrance (having Commenced Batchellor of Art) he was Chosen Humanity Lecture Reader, which he so excellently mannaged, that his aforesaid Tutor coming one Day to hear him, after he had made an end Saluted him thus.

*Olim Discipulus mihi thare Juelle fuisti,
Nunc ero Discipulus te renuente tuus.*

Englished thus;

*Dear Jewel thou a Scholar was't of mine.
Hereafter though unwilling I'll be thine.*

And

And thus continuing in the Reign of King *Henry*, during the Suppression of the Popes, he Commenced Master of Arts, and then began more and more to discover his Inclination to the Reformed Religion, insomuch that the Dean of his Colledg taking Occasion to Discourse with him, declared to him thus, *I should Love thee Jewel if thou wert not a Zuinglian. I hold thee an Heretick; but surely in thy Life thou art an Angel, for good and honest is thy Conversation, but yet thou art a Lutheran.*

When Queen *Mary* came to the Crown, he was Expell'd the Colledg by reason he refused to be Conformable to the Superstitions of the Romish Church; yet such was the Love of Learned Men towards him, that he was chosen Orator of the University: Yet such was the Malice of his Popish Enemies, that they sought by all Means to take his Life, and therefore pressed him to Subscribe to several Articles, which he consenting to, afterwards Recanted, and thereupon was forced to fly the Kingdom, and wander Forlorn and Comfortless in forrain Parts, induring great Extremity, both of Hunger and Cold: But such was God's Goodness towards this Pious Man, that at last Arriving at *Frankfort* he found kind Entertainment, where being Admitted to Preach to a Congregation; he in these Words Expressed his Sorrow, for his Subscribing to the Popish Articles. It was my abject cowardly Mind, and faint Heart, that caused my weak Hand to Commit this Wickedness: Which Confession of his moved Pitty in the Hearers.

When he had continued at *Frankfort* a considerable time, he went to *Strasbourg*, and from thence to *Zurick*, whither many of the English had fled from the *Marean* Persecution, whom he greatly Encouraged

Encouraged and Relieved according to his Ability, and Incited others to do the like; and being accompanied with *Peter Martyr*, he spent most of his Time during his Exile, in Reconciling Differences that happened amongst the Ministers of the Reformed Churches, touching Points of Religion; and his usual Consolation to his Countrymen was, Bear awhile with these Miseries, and ere long they will be over-past.

After the Death of *Queen Mary*, he returned into *England*, and *Queen Elizabeth* Reigning, he was soon received under her Princely Protection, being appointed one of the Disputants about Points of Religion; and that once past, he was sent into the *West* to Visit the Churches, where he used his utmost Diligence to Establish the true Religion, and so prevailed, that by the Grace of God he Converted many hundreds to the way of Saving Knowledge: When upon his Return, he Preached at *Paul's Cross*, taking his Text the 1. of *Cor.* 11. 23. *For I received of the Lord that which also I delivered unto you, &c.* Out of which, he Proved the Purity of the Reformed Religion, and the Errors of the Church of *Rome*, insomuch that he gained upon several obstinate Papists to Embrace the Protestant Religion. He was a Man very Charitable to the Poor, and spared no Pains to do Good.

In his Family he kept such a strict Observance of Religion, that every Evening at eight of the Clock, he was wont to call upon his Servants to perform their Duty to Heaven, and then going to Bed, some one of his Chaplains were wont to Read over part of the Lives of the Fathers, or some other Godly Author; which ended, he would Recommend himself to the Protection of the Almighty, and so Repose himself.

He was a Man of such a singular Memory, that he used to say, Had he once premeditated any Oration, altho a thousand Persons made never such a Clamour, he could Repeat it, and not in the least be Interrupted with their Noise.

In his Sickness, going to Preach, he was desired by a Gentleman to return home; the Gentleman alledging that one Sermon was better to be lost, than by his Impairing his Health to lose so good a Pastor: But his Reply was, that it best became a Bishop to dye Preaching in a Pulpit, that his great Master the Lord Jesus's Words might be fulfilled, who say's, *Happy art thou my Servant, if when I come I find thee so doing.* And thus continued this good Man, till his Sickness encreasing, and Nature visibly decaying in him, he was obliged to take his Bed; and so far was he from fearing Death, that he rather desired, as longing to enter his Masters Joy, often repeating the Words of old Simeon: *Lord, now lettest thou thy Servant depart in Peace, for mine Eyes have seen thy Salvation.* When as one standing by prayed for his Recovery, which he hearing, said, I have not so lived that I am ashamed to live longer, neither do I fear to dye, because we have a merciful Lord; a Crown of Righteousness is laid up for me, Christ is my Righteousness. Father, let thy Will be done, thy Will I say, and not mine, which is Depraved and Imperfect; this Day let me quickly see the Lord Jesus. And so in a certain and assured Hope of Everlasting Happiness, he resigned his Spirit into the Hands of his Redeemer; Dying *Anno Christi 1571.* and of his Age Fifty.

The Life of HENRY BULLINGER.

Henry Bullinger was Born at a Town in *Helvetia* called *Bremogart*, *Anno Christi* 1504, coming of Honourable Parents, whose noble Progenitors had long flourished in those Parts; and in his Childhood having escaped many eminent Dangers, he was sent to *Embrick*, where under several School-Masters he greatly Profited in Learning, especially in the Knowledge of the Scriptures, continuing his Studies with great Eagerness: When being desirous to enter into a strict way of Living, he was several times about to enter into a Monastery of Carthusians, yet first he took time to debate on the Matter, and coming to *Cologne*, where he had Access to the Library of the Predicants, he Read the Lives of the Fathers, and Modern Divines: When finding all their Rules and Methods were taken from the Scripture, he left the Stream to take a View of the Fountain; and by seriously Considering those Holy Pages, he at last found that they were altogether Repugnant to the Errors and Superstitions of the Romish Church; whereupon he altered his Determination of turning Carthusian, and diligently applyed himself to the Reading one *Stephen Malanethone's* Book of common Places, and in a while he Commenced Master of Arts; after which, at his Fathers Request, he returned Home, and continued there for a good Space, yet neglected not his Studies; and his Fame spreading amongst the Churches, he was ordained to read

li 2 Lectures,

Lectures, and to Instruct the Younger Sort in the Knowledge of the Tongues, which he performed with great Diligence. When by the Abbot of *Cap-pela* he was Invested a Preacher, he by his Sermons so far Prevailed, that he wrought a great Reformation, and caused several Traditions to be Abolished.

Having continued in his former Station for some Years, he was called to the Pastorship of *Bremorgart*, where he by the Purity of his Doctrine so far prevailed with the Magistrates, that they Abrogated Popery, and made many severe Decrees against Popery, Adultery, and other such heinous Crimes; he also Confuted the Anabaptists, who at that time greatly troubled the Peace of the Church, denying the Payment of Tents under the Gospel, the which by publick Disputation he proved Lawful.

But Satan Envyng the Progress of the Gospel, stirred up the Papists to Disturb the Churches: And such was the Tumult, that notwithstanding Mr. *Bullinger's* Exhorting them to Peace, or to try which was in the Right by Disputation, they would not harken to it, but raised Forces on both sides; and it coming to a Battle, the Protestants were worsted; whereupon Mr. *Bullinger* and his Father were forced to fly to *Zurick*, where the Former was kindly Entertained by *Leo Judel* a Pious Man, and Promoted by the Consent of the Citizens to Preach in the great Church, which he did for several Months, and thereby gained great Applause, being chosen Pastor in the Stead of *Zuinglius*, lately killed in a Battle between the Popish and Protestant Cantons. His greatest Care was to maintain Peace and Unity.

And

And now being settled in his Vocation, he wrote a Confession of Faith, which being highly approved of by the Senate, it was ordered that it should be Read in all their Churches at certain times: He there caused a Colledge to be Erected at the publick Charge, and took great care in Furnishing it with such Necessaries as were Convenient.

About this time, one *Schewenfield* a Nobleman of *Silesia*, Taught that Christ's Body being received into Heaven, was so far Deified that it no longer contains its Humane Nature. To confute which *Bullinger* wrote a learned Treatise, proving by Scripture that it was a dangerous Error.

When *Luther* Exclaimed against the Helvetian Churches, calling the Professors Sacramentarians; *Bullinger* did all he could to perswade him to Unity, Peace, and a good Opinion; but not being able to prevail, he wrote this Declaration in the Defence of the Churches. *We cannot, say's he, with Luther Confess Bread to be the Natural Body of Christ; and that Judas and other wicked Men received his Body as well as Peter, and the rest of the Saints; yet are we ready, to preserve Peace, so that it be not urged upon us, to yield to those things, which neither our selves do Understand, nor can we teach them to others: In all other things you shall find us willing to Comply, and to be peaceable Men ready to give an Account of our Faith, whensoever it shall be required of us.*

This Declaration satisfied many that before were displeased, by reason of his Answering one of *Luther's* Books, whom they said had deserved so well of the Church.

A while after the Protestant Prince wrote to the Protestant Cantons to send them Aid against the Emperor; but *Bullinger* returned Answer, That

they could not do it without Prejudicing them, for, say's he, both the Emperor and Pope have written to the Popish Cantons our Neighbours, to Assist them, which they have declined to do, upon no other Account than that we have not lent the Protestants any Assistance, the which if we once do, assure your selves they will raise all their Power to Assist the Popish Army: But we dayly Pray for your Success, and keep many Fasts on your Behalf.

After Mr. Bullinger had lived awhile at Zurich, Mr. Hooper afterwards Bishop of Gloucester, came thither, and was kindly entertained by Mr. Bullinger; when as the Emperor caused the Interim to be published in order to the Overthrowing the Protestant Religion, which Calvin and Bucer Answered, but the Printer durst not let it come abroad, yet the Banishment of many good Ministers Insued, to the great Grief of the Churches.

When Francis the French King was dead, and Henry of Navar Succeeded, he sent to the Helvetians to renew the former League with them; but Mr. Bullinger perswaded them to the contrary; saying, It was neither Just nor Lawful for a Man to be hired to shed another Man's Blood, who might be Innocent, and from whom himself had never received any Injury, Whereupon the King missed of obtaining his Design.

Anno 1550, he published his famous *Decades Sermonum*, and sent many of them into England, which greatly furthered the Reformation under Pious King Edward the Sixth: He also wrote against the Council of Trent, proving therein many Erroneous Decrees Repugnant to the Word of God; he likewise used his utmost Diligence to settle the Church of Geneva, there having some Difference
Sprung

Sprung up by the Teaching of one *Bolsecus* and his Followers, and when in the Persecution of the Protestants under Queen *Mary* many fled to *Zurick*, he plentifully provided for them, and was very Zealous for the Defence of the Protestant Religion, using his utmost Diligence to Expunge the Bludra-tian Heresy, which beginning in *Poland*, had spread it self into many parts of *Helvetia*; the Spreaders of it, Teaching that our Saviour was not Man.

A while after, he had a Contest with *Brentius*, between whom many Books and Writings passed, but at last they were Reconciled. The Popes Citations coming out to Summon the Helvetian Ministers to come to the Council of Trent, they refused it, alledging that it was not convenient (they being Protestants) for them to be at a Popish Council.

And now Mr. *Bullinger* having spent himself with Labour and Study, fell Sick; but upon the Prayers of the Churches, God was pleased to restore him at that time, but his Wife and one of his Daughters dyed of the Pestilence; and the next Year two more of his Children, himself being also grievously Afflicted with the Stone, yet wrote he his Confession of Faith, and sent it to the Churches: He also Confuted the Pope's Bull which he sent into *England* to Deprive Queen *Elizabeth* of her Royal Estate, Proving it too Impious and Heretical.

In the Year 1571, by reason of the Extremity of the Winter a Dearth Insued, whereupon the Synod decreed publick Prayers and Fasting throughout their Territories, which was done with great Solemnity; and the next Year happened the cruel Massacree in *France*, where by the Hands of the bloody

bloody Papists, fell to the Number of 20000 Protestants, upon which Mr. Bullinger wrote his Book of Persecution, and God's Judgment upon the Persecutors; Exhorting the Persecuted to Patience and Constancy: And about that time a dreadful Comet appeared in *Cassiopeia*.

In the Year 1574 Mr. Bullinger again fell Sick, and his Disease Increasing, many Godly Ministers came to Visit him, but some Months after he Recovered and Preached as formerly, but soon Relapsed; when finding his Vital Spirits wasted, and Nature much decayed in him, he concluded his Death was at hand, and thereupon said as followeth.

If the Lord will make any further Use of me and my Ministry in his Church, I will willingly obey him, but if he pleases (as I much desire) to take me out of this miserable Life, I shall exceedingly Rejoyce that he will be so pleased as to take me out of this Miserable and Corrupt Age, to go to my Saviour Christ. Socrates (said he) was glad when his Death approached, because he thought he should go to Hesiod, Homer, and other learned Men Deceased, and whom he expected to meet in the other World: Then how much more do I Joy, who am sure that I shall see my Saviour Christ, the Saints, Patriarchs, Prophets, Apostles, and all Holy Men which have lived from the beginning of the World. These (I say) I am sure to see, and to partake with them in Joy; why then should not I be willing to Dye, to Injoy their perpetual Society in Glory.

Then sending for all the Ministers of Zurich, he recommended to them the Care of the Church, Admonished them to Unity and Concord, Perswaded them sharply to reprehend Sin, and beware of Drunkenness, but above all to respect the Se-

nate,

The Life of Henry Bullinger. 137

nate, who had been such great Encouragers of the Protestant Religion, and from whom, next Heaven, they must expect their Protection: And then with Tears told them, *That he was not unwilling to leave them for his own Sake, but for the Sake of the Church.* Then having written his Farewel to the Senate, and therein Admonished them to take Care of the Churches and Schools, and by their Permission Chosen one *Ralph Gualter* his Successor: He patiently Resigned up his Spirit into the Hands of his Redeemer, dying *Anno Christi 1575*, and of his Age 71, to the great Grief of the Protestants, being a Man of singular Parts, a sound Preacher, and an Establisher of the Helvetian Church. He wrote many Books, and Commented largely upon the Scripture, being a great Opposer of the Anabaptists, and an intire Lover of all good Men.

The Life of JOHN FOX.

John Fox was Born in *Lincolnshire* at the Town of *Boston* Anno 1517, who was no sooner brought up, but he was by his Parents sent to *Oxford*, and there entred in *Brazen-Nose Colledge*, where he associated himself with *Dr. Nowell*, and so increased in Learning that he became the Wonder of his Age; so that within a while he was chosen Fellow of *Magdalen Colledge*, and won great Applause by the many excellent Latin Themes he wrote; applying

plying his Time chiefly to the Study of Divine Things; and finding out the many Errors in the Popish Religion, he began to affect the Reformed Doctrine; and still increasing in Learning and Wisdom, he wrote against the Popes Supremacy, which caused the Papists greatly to inveigh against him, using their utmost Diligence to find out an Occasion of Quarrel against him; and at last prevailed so far, that he was examined about the Points of Religion, and Commanded to give a Confession of his Faith, the which he refused not to do, as also to prove it out of the Scripture: Yet that was not prevalent with his Adversaries, for they Condemned him for an Heretick, and Expelled him the Colledg; whereupon he departed into *Warwickshire*, and there was entertained by *Sr. Thomas Lucie*, and became a Tutor to his Children, where he married a Wife and continued in great Reputation, till such time as the Popish Inquisitors came into those Parts, for Fear of whom he was forced to withdraw himself.

And now being destitute, he sent to his Father-in-Law, that had married his Mother, to know if he would entertain him, but he having got his Estate, made it a Pretence to Defraud him of it, that *He was Convicted and a dangerous Person, and that unless he would Renounce his Opinions, he durst not entertain him*; yet his Mother so far prevail'd, that he found Reception, his Wife going to her own Father, whither *Mr. Fox* came often to visit her: Yet could he not long be sheltered from his Persecutors, for by their Spies they got Knowledge of his Abod, which caused him to go for *London*, where he fell into extream Poverty; insomuch that half Starved as he was, he looked like a Skeleton,

lition, when one day sitting in *St. Paul's Church*, a Person to him unknown, came to him, and put a Sum of Money into his Hand, bidding him go and be Merry, and within a short time expect Promotion. This he took as sent from Heaven, and returned all Praise to God, for his Mercy and Goodness towards him.

Within three Days after the Dutchesse of *Richmond* sent for him, and appointed him Tutor to the Earl of *Purrys* Children, who were then in her Charge, who so much profited by his Diligence, that in Learning they Excelled all the Noble Youth of the Kingdom; and he continued with good liking the Remainder of King *Henry's* and all King *Edward's* Reign, being greatly Instrumental in Reforming the Church, and Restoring it to its Primitive Purity in the Reign of the latter, which got him more ill Will amongst the Papists. So that Queen *Mary* coming to the Crown, and all things being turned topsi-turvy, *Gardener* Bishop of *Winchester*, his professed Enemy, used his utmost Diligence to bring him into a Snare; but he was defended against him a considerable time by the Duke of *Richmond*, who when he desired to depart for fear of the Persecution, told him *That he had yet Wealth, Favour, and Friends, and the Fortune of his House: And if any Mischance prevailed farther, that himself would partake of the Danger, and make the Destruction mutual: That he remembered with what Instructions he had Fortified his younger Years, neither had he with more Attention hearkened thereto, then he would with Constancy put them in Practice.*

Yet such was the Malice of his Enemies, that the Duke soon perceived his Power too weak to Protect

Protect him, whereupon he provided him with such Necessaries as were convenient, and sent him to a Farmers House, one of the Duke's Tenants, near *Ipswich*, whither also his Wife went with him, resolving to attend him in his Flight, altho she was then great with Child.

After they had staid a while there, they resolved to pass the Seas, but had scarce weighed Anchor when such a Tempest arose that all the Mariners began to fear, and the Night being Dark, such prodigious Storms of Hail and Rain fell, that they lost the use of their Compass; and after being tossed about forty eight Hours, the Ship was forced back into the same Port from whence she first set Sail; which many took for a Token of God's being Displeased at his Flight: Yet Providence so ordered it, that whilst the Ship was tossing upon the Ocean, he escaped a worse Danger on Land, for *Gardiner* had sent a Pursevant with Commission to bring him back, who having searched the Farme House, and understanding that he was on Board, and that the Vessel had set Sail some Hours, before, he returned to him that sent him, ere the Ship was driven into the Port.

Mr. *Fox* being Landed took Horse, as if he intended to ride for *London*, but in the Night he came on Board again, and the Ship hoising Sail, passed the dangerous Seas safely arriving at *Newport*, where he Landed, and after having refreshed himself, he together with his Wife and some others, went to *Antwerp*, and so to *Basile*, which was then a Place of free Reception of poor distressed Fugitives, who were forced to leave their Countries for the Sake of the Lord Jesus, and his everlasting Gospel: And here he undertook to Correct the

Press,

Press, and at such leisure times as he could spare, he Wrote part of the Acts and Monuments of the Church, a Work famous to all Posterity: And in this Station he continued till the Death of Queen *Mary*, whose Death he had a little before foretold, upon certain Notice of which, he with several Pious and Learned Men returned into *England*, and were kindly received by Queen *Elizabeth* then Reigning; where Mr. *Fox* prosecuted his Work begun at *Basil*, and so laboured therein that he soon brought it to a Period, which made the Papists yet more inveigh against him, and endeavour what in them lay to disparage both him and it; but he so fully Confuted them, that with Shame and Confusion of Face they were forced to give over. He finishing this great Work in eleven Years space, searching all the Records himself, and by his great Study and Travail therein much weakened his Body; yet for the good of the Church he spared no Pains. So that now his Fame being spread abroad, many who retained Doubts and Scruples of Conscience, as well Nobles as Plebeians, resorted to him, to satisfy them, and dissolve their Anxieties, the Concourse being daily very great: With some he Prayed, to others he declared the Will of the Almighty out of the Holy Scriptures, and so found Means to give them full Satisfaction, even drawing the Souls of many, by the Assistance of God's Divine Grace, out of the Mouth of Satan: Nor did he spare to Preach abroad, and use all Diligence to promote the Gospel; and so fervent were his Prayers, that they had a more then common Influence upon the Hearers, and he with *David* through the Sence of his Sin was always wont to *Water his Couch with Tears.*

When

When any Rich Person sent him Presents either in Mony or otherwise, he would take it with one Hand, and with the other distribute it amongst such as he thought had need, nor is it to be doubted that he had a singular Gift of Prophecy, for he often foretold many things that came to pass.

One Day he going to Visit the Lady *Henage*, who being Sick of a Feaver, and given over by her Physicians, after he had Prayed by her, he told her *She had done well to prepare her self for Death, but indeed she should not dye of that Sicknesse.* Whereupon her Son in-Law said, *He had not done well to disquiet her with Hopes of Life, when she had been given over by the Learned Physicians:* To which Mr. Fox replied that *He said no more then was Commanded him, for it seemed good to God that she should Recover, which within a short time, she accordingly did.*

One Mrs. *Honywood* having layn Sick of a Consumption and deep Melancholly, for the Space of twenty Years, sent for Mr. Fox to Pray with her, as being given up by all the Physicians for Dead; the which when he had done, he told her she should not only Recover, but live many Years; at which she earnestly looking on him, and having a Glass in her Hand: Said, *You might as well have told me, that if I throw this Glass against the Wall it will not break,* and with that she threw it with all her Force: Yet although it hit against a Post, afterwards against a Chest, and then on the Floor, it neither broke, nor had so much as a Flaw in it; and as Mr. Fox said, so it happened, for she soon recovered, and lived twenty Years after, although she at that time was near seventy Years old.

One Day he having been to Visit the Earl of *Arundel* at the Duke of *Norfolk's* House in the Strand, the

the Earl went with him to the back Stairs, where he was to take Water, but the Thames being exceeding Rough, the Earl dissuaded him from venturing. To which Mr. Fox reply'd, *My Lord, so let these Waters deal with me, as I have in Truth and Sincerity delivered unto you all that I have spoken*: Which done he entered the Boat, and immediately the Winds ceased, and there was a great Calm. The reason of his so saying to the Earl was, because he had formerly been his Tutor, and had instructed him in the Principles of the Protestant Religion.

He now growing in Years, and by reason of his former Hardships, his great Study, Travail, and Labour, he was reduced to a very weak Condition, he laid down the troublesom Cares of the World, to prepare himself for Death: And foreseeing his End was at hand, lest his Sons should be troubled, he sent them abroad, and then after many fervent Prayers for the Church, and the prevalency of the Gospel, he resigned up his Spirit into the Hands of the Father of all Spirits; dying *Anno Christi 1587*, and of his Age 70.

Some Passages of his are worthy of Note, he one Day going abroad, a poor Man passing along, he friendly Embraced and Relieved him; when being demanded whether he knew him or not, he said, *Yes truly, I remember him well, and forget Lords and Ladys to remember such*.

An other time, as he was going through Cannon-Street, it being in the Reign of Queen Elizabeth, he met a Woman of his Acquaintance, who after some Discourse, pulled a Bible out of her Pocket, telling him she was going to Church. Truly said Mr. Fox, *If you will be Advised by me, I would have*
you

you go home again : Why then, said the Woman, when must I go to Church ? Indeed, said Mr. Fox, when you tell no body of it.

The Life of EDMUND GRINDAL Arch-Bishop of Canterbury.

E*dmund Grindal* was Born *Anno Dom. 1519*, at *Beighs* in *Cumberland*, of Godly Parents, and there brought up in all the Learning the Schools in those Parts were capable to furnish him withal, and then being fitted for the University, he went to *Cambridge*, and was admitted into *Pembroke Hall*, and so closely applyed himself to his Study, that he outpassed most of his Fellows, insomuch that he was within a few Years after his coming thither Chosen a Fellow, and within a while after that, Master of the House.

When as Bishop *Ridly* coming to Visit the University, and taking Notice of his singular Piety and Learning, he appointed him one of his Chaplains, and afterwards Recommended him to King *Edward* the sixth, who set greatly by him, and was about to Prefer him to a Bishoprick, but that he was prevented by Death.

This good Prince being Dead, and Queen *Mary* coming to the Crown, he amongst the rest, was forced

forced to fly for his Life, abiding in *Germany*, and there instructing the People in the way to saving Knowledg till the Death of the Queen, when returning into *England*, his Light could not be hid, insomuch that *Queen Elizabeth* taking notice of his great Parts, advanced him to the Bishoprick of *London*, from which bloody *Bonner* had been Expelled; where he used his utmost Diligence, both by Preaching and other Means, to establish the true Religion under that blessed Queen; and so much deserved at her Hands, that the Arch-Bishoprick of *York* being Vacant, he was Translated thither, and afterwards to the See of *Canterbury*, where he continued to execute his Charge with all Diligence, notwithstanding the Malice of such as strove to Undermine his greatness: But at last this good Man being Summoned by Death, to receive the Crown that is laid up for the Righteous; dyed at *Croiden* in *Surry* Anno Christi 1583, and of his Age 64.

He was a Man of singular Learning and Piety, Charitable to the Poor, and Curteous to all. At *St. Beighs* in *Cumberland*, the place of his Nativity, he erected a Free-School, and invested it with thirty Pounds per Annum: To *Pembroke Hall*, he gave twenty two Pounds a Year for ever, for maintaining a Greek Lecture, one Fellow, and two Schollars: To *Magdalain Colledge*, he gave Lands for the Maintenance of one Fellow from the School of *St. Beighs* aforesaid; with many other charitable Deeds, too tedious to be Expressed: And only can be wished that the Clergy of our Age would therein follow his Example.

The Lives of the Kings and
Queens of *England*, who
were Instrumental in Carry-
ing on the great Work of Re-
formation, to this very Day,
And (altho it may be some
Digression) The Life and
bloody Reign of Queen
M A R Y.

HAVING thus run over in this se-
cond Part of Ecclesiastical Hi-
story, the Lives of the famous
Reformers, glorious Martyrs, and great
Doctors of the Church, I shall now pro-
ceed to give the Reader an Account of
the Lives of such English Monarchs as
have

have been Instrumental in Overthrowing
the Romish Superstitions; and by their
unwearied Endeavours, Encouraged and
Protected the Protestant Religion as 'tis
now Established in the Church of Eng-
land.

K k 2

And

*And first to begin with HENRY
the Eighth, who first Abolished
the long Usurped Supremacy of
the See of Rome, Wounding
the Head of the Beast, after
whom all the World wondered.*

HEnry the Eighth was second Son to Henry the Seventh, and his Wife Elizabeth, Daughter to Edward the Fourth, Born Anno Domini 1490, and was by the Prudent King his Father, during his Minority, committed to the Tutorage of several learned Men, and amongst the rest, Cardinal *Wolfsy's*, which was the first Rise of that great Cardinal. After he was about thirteen Years of Age, his Brother Prince *Arthur* dyed, whereupon he was created Prince of *Wales*, and Married to *Catharine* of Spain, his Brothers Wife; in which State he continued till Anno 1508, at what time his Father King Henry the Seventh dyed, and he the same Day was Proclaimed King of *England*, *France*, and Lord of *Ireland*, in *London* and other Places of this Kingdom, and within a while after was Crowned at *Westminster* by *William Warham* Arch-Bishop of *Canterbury*: And thus being seated in the Throne of the Kingdom, the first remarkable thing he did,

did, was upon the grievous Complaint of several Persons, to deliver up to publick Justice *Empsom*, and *Dudly*, two Judges, whom King *Henry* the Seventh used as his Instruments to Oppress the People by grievous Exactions; who being Convicted of many hainous Crimes, were Executed on *Tower-Hill*.

A while after, Pope *Julius* the Second, being displeased with the French King, sent his Legate to incite our King *Henry* to demand the Dutches of *Normandy*, *Guyen*, *Anjou*, and *Mayne*, which he accordingly did, but was denyed with some Contempt; whereupon he joyned with the Emperor *Maximilian*, and *Ferdinand* King of *Spain*, against the French King, and equipping a gallant Fleet, he Landed an Army in *France*, and took *Terwin*, and *Tournay* by Seige; and then making *Wolsey* Bishop of *Tournay*, he returned into *England*, where he bestowed several other Bishopricks upon him.

During the Kings being in *France*, the Scots Invaded *England* under their King, *James* the Fourth, King of *Scotland*, upon Pretence of our Destroying one *Andrew Barton*, a Scotch Pirate, who had done great Mischief at Sea. Against them, the Lord *Howard*, Earl of *Surry*, and Lieutenant of the *North*, was sent; who gave the Scots Battail at *Foldon-Field*, and put them to the Rout; Killing the King, three Bishops, two Abbots, twelve Earls, about seventy Lords and Knights, and near eight thousand common Souldiers, taking almost as many Prisoners.

The French King hearing of these Proceedings, sent his Ambassadors to Treat of a Peace: Which was Concluded upon that King's Marrying the Lady *Mary*, our Kings second Sister; yet he Enjoyed her not long, for within three Months after

150 *The Life of King Henry the Eighth.*

the Marriage he dyed; and then *Charles Brandon*, Duke of *Suffolk*, being sent to fetch her over, privately Married her at *Calis*, which had nigh caused him to lose the King's Favour; She having for *Dover*, out of the Kingdom of *France* thirty Thousand Crowns yearly during Life, and one hundred Thousand to be paid for five Years, to the King her Brother.

Pope *Julius* being Dead, and *Leo* Succeeding him, he upon Cardinal *Wolsey's* sending good store of Gold to *Rome*, sent him a Cardinal's Cap: And now Strangers growing very Unruly in *London*, at the Instigation of one *Lincoln*, a great Tumult happened on *May Eve*, who Plundered and Destroyed the Houses of many Strangers in *St. Martin's Legrand*, and other places; the Uprore continuing for near two Days; whereupon a power being sent into the City, many of them were Taken, and amongst the rest *Lincoln* and several others, who were Executed on Gibbets set up in most Streets, and four Hundred Youth, and twelve Women, went to *Westminster* with Halters about their Necks, and were at the Instance of *Wolsey* Pardoned; and from that time, ever since, the Day of that Insurrection is called *Evil-May Day*.

The King for the Sum of six hundred Thousand Crowns, and other Gratuities, about this time delivered up *Turnay* to the French, altho the Emperor Perswaded him from it: But the French soon breaking Truce, the King soon prepared for War, and joyning with the Emperor and some other Princes; and then the Emperor Coming into *England*, it was agreed that when the Lady *Mary* came of Years, the Emperor should take her to Wife: And thereupon the Earl of *Surry* was sent with a great

great Power into *France*, who took *Morlois*, and burnt several Towns and Villages on the Sea Coast, and so returned into *England* with great Spoils; when as the Earl of *Shrewsbury* was sent with a Puissant Army against the Duke of *Albany*, then Regent of *Scotland*, but by the Mediation of the Nobility, a Truce was concluded ere it could come to a Battail, yet a while after, the Earl of *Surry* being made Lord Admiral of the North, entred that Kingdom, and did great Harm, insomuch that a War was proclaimed: For the better Management of which, a Parliament was called in *England*, and at the Instigation of *Wolsey*, the half of all Spiritual Livings were granted to the King for five Years, and a Tenth of all temporal Substance.

Christian, King of *Denmark*, being Expelled his Kingdom, by his rebellious Subjects, came about this time into *England*, and was nobly entertained at the King's Charge, for the space of three Weeks, and then he departed for *Flanders*: And the French growing Insolent, the Duke of *Suffolk* was sent over with an Army, who Fought the French, beat them, took many Towns, and returned with great Booty: And now by the Mediation of *Margret*, Queen of Scots, and Sister to King *Henry*; a firm Peace was Concluded between *Scotland* and *England*, of which *Wolsey* taking the Advantage, as knowing when there was War, it was gainful to him; he used such Diligence, that he withdrew the King from the Emperor's Interest, as also caused him to decline the Payment of the Annual Pension to the Duke of *Burbon*; whereupon he with his Army went to *Rome*, fought the French, took their King, and entred the City with his Victorious Army, and Besieged Pope *Clement*, and twenty three Cardinals

152 *The Life of King Henry the Eighth.*

in the strong Castle of *Angelo*, which News coming to *Wolsey*, he solicited the King to send an Army, to deliver the Pope out of that eminent Danger, but the King would only consent to grant a considerable Sum of Money, to be employed in raising Italian Forces. But the Pope notwithstanding his Bulls, Curfes with Bell, Book, and Candle, found his Gold most Powerful; for with that he purchased the Duke's Departure: and altho by the Popes Procurement he was Condemned of Treason, yet he maugered the Malice of that proud Prelate, and laughed him to Scorn.

Things being at this Pass, the Earl of *Tyrowen* Rebelled in *Ireland*, against whom the great Earl of *Surry* was sent, with a powerful Army, who soon caused the Rebels to Vanish; whereupon the Earl of *Offery* was made Deputy, but within a short time displaced, and the Earl of *Kilder* placed in his Stead, against whom *Wolsey* shew'd him an inveterate Enemy, and thereby lost much of the King's Favour.

The Lady *Mary*, the King's eldest Daughter, being arrived at seven Years, the King sent to put the Emperor in mind of his Promise, but he not greatly liking her, by reason of her want of Beauty, and not knowing well, how to revoke his Promise, he by his Ambassadors, began to question her Legitimacy, alledging that she being Born of that Marriage which was Contracted with a Brothers Wife, and that consequently not Lawful, she could not be Legitimate.

The King hearing these Objections, began to fall into a Dislike of that Marriage, and thereupon calling many of the chief Clergy together, he discovered his Resentments; whereupon they advised him

him to sue out a Divorce in the Court of *Rome*, which he attempted with great Cost: But finding many wilful Delays, he convened the Clergy of this Kingdom, but Cardinal *Wolsey* would not meddle therein, unless a Cardinal was sent to joyn with him in Commission; whereupon, at his Request, Cardinal *Campejus* was sent by the Pope, with Power to erect a Court, there to hear the King's Objections, which was done accordingly, at a vast Charge, and thither the King and Queen were Cited, and many Debates held; so that at last all Men thinking it would have come to an Issue, and nothing remained but the determinatory Sentence, for procuring a Divorce, *Campejus* Adjourned the Proceeding to be heard in the Court of *Rome*, referring the Sentence to the Determination of the Pope.

Upon these Proceedings of the two Cardinals, the King was highly Incensed; Ordered *Campejus* to depart the Land, and for some Days after *Wolsey* was forbid to come into his Presence; when as having consulted *Crammer* about the Matter, he sent him to *Rome*, who there so learnedly Disputed and Proved out of Scripture, and the Writings of the Fathers, that it was not Lawful for a Brother to Marry a Brothers Wife; that none would, or at least could, Argue against the many Reasons he Propounded; and returning, then he went to all the famous Universities of *Italy*, *Germany*, *Spain*, *France*, and *Flanders*, and desired the Advice of the chief Doctors, who all concurred with him, in his Opinion: So that returning Home with their Opinions in Writing, under the Seals of the several Universities; the King was so highly pleased, that he Invested him in the Arch-Bishoprick of *Canterbury*,

bury, and put away Queen *Katherine*, whereupon the Pope sent out his Bull to declare the Marriage Lawful, but the King not regarding it; not only Married the Lady *Ann Bullin*, Daughter to the Viscount *Rochford*, but likewise in a Parliament he then called, abolished the Pope's Supremacy, and by Act of Parliament, had his second Marriage Confirmed.

And now Cardinal *Wolsey* being arrived at the height of Greatness, for opposing the King in these his proceedings; began more and more to fall into Disgrace; and for a terrible Example, to deter others from Murmuring, Sr. *Thomas More* Lord High Chancellor of *England*, and Bishop *Fisher* were Beheaded, for disowning the Kings Supremacy in Spiritual Affairs; and several Articles drawn up against the Cardinal, all his Dignities Sequestered, and his Person Arrested at *Lawood*, about seven Miles from *Tork*, by the Earl of *Northumberland*, in order to his being brought up to *London*, to Answer his Charge, but by the way, Lodging at *Leicester Abby*, he dyed, as 'tis thought, of excessive Grief; though some are of Opinion, he poisoned himself, because he would not live to see the Disgrace he must needs undergo: His last Words be, *If I had served my God, so faithfully as I have served my King, he would not at this time have cast me off.*

He was a Man of a haughty Spirit, being at first raised, from being a poor School-Master, by King *Henry the Seventh*: He during the younger Years of King *Henry the Eighth*, Ruled the Kingdom in Effect, and heaped up to him such Infinite Treasure, that 'tis reported he sent twelve Barrels full of Gold and Silver to *Rome*, and that for the building his

two Colledges, he Suppressed fourty Monasteries, and in his Writings usually Subscribed, *I and my King*, and upon most of the King's Money caused the Cardinal's Cap to be Stamped.

And now one *Elizabeth Barton* a Popish Imple- ment, commonly called the Holy Maid of *Kent*, pretended to have Revelations from Heaven; and thereupon declared that it was Revealed to her, that if the King proceeded in his second Marriage, he should not Reign a Month, whereupon she and seven of her Disciples being Attainted of high Treason, were Executed at *Tyburn*.

And now the Pope growing Impatient at the loss of such a sweet Morsel, as the Revenue of *England*, by his Agents endeavoured to stir up the neighbouring Princes against our King *Henry*, and especial- ly *James* the Fifth, King of Scots, his Nephew, promising the Crown to those that could catch it; but his Attempts proved Ineffectual.

And now so far prevail the Popelings, that they endeavoured to wreck their Revenge against all that had been for the Obliterating the Popes Supre- macy, bringing many into Disgrace.

About this time Queen *Ann* was delivered of the Princess *Elizabeth*, afterwards Queen of *England*, and the next Year of a Child Still Born: But this good Lady favouring the Reformed Religion, the Court-Papists, and especially bloody *Gardiner*, so o- ver bribed those that Attended her; whereupon they Accused her of Committing Incest with her Brother the Lord *Rochford*, whereupon they toge- ther with *Noris*, *Weston*, *Brierton*, and *Marks*, Gentle- men of the Privy Chamber, were sent to the *Tower*, and within a while after, all of them beheaded, as 'tis supposed, to make way for a new Love, for the
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the next Day the King was Married to the Lady *Jane Seymer*.

And now the King being destitute of a Privado, whereto he might impart his weighty Secrets, Advanced *Thomas Cromwel*, Son to a Black-Smith, born at *Putny*, he having been formerly a Servant to *Wolsey*; first Knighting him, then created him Lord *Cromwel*, Barron of *Okeham*, Master of his *Jewel-House*, Knight of the *Garter*, Earl of *Essex*, Lord high Chamberlain, and lastly Vicar General; This Man was God's Instrument in the Hand of the King, to Suppress Popery, and Cherish the Reformed Religion, using his utmost Diligence to Suppress Images, Idols, Popish Trinkets, and Monasteries; but the Devil Envyng his Happines, for Opposing the Encrease of his Kingdom, he stirred up *Gardiner* against him, with several Popish Bishops, who notwithstanding his Wariness, and upright Dealing, so far prevailed against him, that they brought him into the King's Displeasure, and then pushing on their Malicious Design, caused him to lose his Head; of whose Death the King often Repented him, wishing many times, that he had his *Cromwel* again.

The Fryers and Monks being unhived, and wanting their Roastmeat, grew Impatient, and thereupon stirred up the unthinking Mobile in *Yorkshire* and *Lincolnshire* to take Arms, but upon Proclamation of free Pardon, they laid them down without Bloodshed; but the Monks being Impatient, and finding the Instability of the Plebeans, they dealt with those of Rank, whereupon an Insurrection was Headed by the Lord *Darcy*, Lord *Hussye*, Sr. *Robert Constable*, Sr. *Thomas Percy*, Sr. *Frances Bigot*, Sr. *Stephen Hambleton*, Sr. *John Bulmer*, the Abbot

Abbot of *Fountaines*, the Abbot of *Rivax*, the Abbot of *Gervaulks*, and Prior of *Burlington*, all of which being taken, were Executed in several Parts of England.

About this time Queen *Jane* was brought to Bed of Prince *Edward*, afterwards King of England, but dying in Childbed, the King lamented her Death grievously, whereupon he continued a Widdower for the space of two Years, and then was affianced to the Lady *Ann* of *Cleve*, but upon her first Arrival the King took a Dislike to her Person, and therefore never Bedded her; but within a short time procured a Divorce to pass in Parliament, and was Married to the Lady *Catharine Howard*, Daughter to *Edward*, Brother to *Thomas Duke of Norfolk*: But whether True, or through the Malice of the Popish Party, is uncertain, after her six Months Marriage she was Accused of Adultry, and thereupon, together with the Lady *Jane Rochford*, and some other of the Privy-Chamber, was Beheaded within the Tower.

The same Year the Lords *Grey* and *Dacres*, *Margaret Countess of Salisbury* and others, were likewise Beheaded, and the King, who was now grown Old, began to think him of an other Wife, and thereupon was Married to *Katharine Par.*

The Parliament again sitting, it was Enacted high Treason for any one to deny the King's Supremacy, or to acknowledg the Pope: And by this Parliament, the six bloody Articles were Confirmed, and it was made Heresy and Death to deny any of them; the which were as followeth: First, That after speaking the Words of Consecration by the Priest, the real and natural Body and Blood of Christ, as he was Conceived and Crucified, was
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in the Sacrament, and no other Substance.

Secondly, That the Communion in both Kinds, is not necessary to Salvation.

Thirdly, That Priests may not Marry.

Fourthly, That Vows of Chastity ought to be Observed.

Fifthly, That Private Mass ought to be continued.

Sixthly, That Auricular Confession is necessary, and requisite to be retained in the Church of God.

These Articles having passed both Houses, and signed by the King, many good Christians refused to shape their Consciences according to Tenour thereof, and therefore not a few Suffered the Flames, and by other Means put to Death.

The Scots again Invading *England*, and their King having made one *Oliver St. Clare*, an upstart Favourite, General, the Nobility so much disdeigned his Command, that out of Hatred to him, they willingly lost the Battail, almost without Fighting, which King *James* the Fifth, took so grievously, that he fell into a Feavour and Dyed, and soon after a Peace for ten Years was Concluded, upon Condition that the Lady *Mary*, King *James's* only Child, should be given in Marriage to *Edward*, Heir to our King *Henry*: But by the Disswasion of the Pope and French King, they kept not their Promise; whereupon the King prepared two Armies, and Warred on both Nations: His Army in *France* taking *Buloin*, and several other Places of Importance; and that in *Scotland*, Barnt the City of *Edenburgh*, and made great Havock in the adjacent Countries.

Anno 1545, a Council was held at *Trent*, which by Adjournments was continued till 1563, during the

The Life of King Henry the Eighth. 159

the Popedom of *Paul* the Third, *Julian* the Third, and *Pius* the Fourth, and was the Eighteenth General Council.

The King having formerly wrote a Book against *Luther*, for which he had the Title of Defender of the Faith, sent him by the Pope: Now Wrote a Book against the Pope, laying open his Covetousness, Envy, Breach of League, Stirring up of princes to War, and causing Subjects to Rebel against their lawful Prince.

And now the Monasteries, Fryeries, Pryeries, Colledges, &c. and Nunneries went to wrack; there being Suppressed in *England* and *Wales*, Monasteries 313, Pryories 290, Fryeries 122, Nunneries 142, Colledges 152, and Hospitals 129, in all 1148. The Valuation thereof (altho at half the Worth) as they were presented to the King, by the Commissioner, at the time of their Suppression, amounting to one hundred eighty three thousand seven hundred seven Pounds and thirteen Shillings. Yet the Lands were so Imbezeled and Distributed amongst Courtiers, and Annexed to Mannors, that the King's Exchequer was not much Increased thereby.

And now the King much decaying by reason of grievous Sicknes, on *Thursday* the 28th. of *January*, Anno 1546, gave up the Ghost in the 56 Year of his Age, and 38 of his Reign, and was Buried in *Windsor Chappel*; altho a stately Monument was Contrived for him in *Westminster Abby*, but through the Troubles that afterwards happened, it was left Unfinished.

The Life and Reign of EDWARD *the Sixth , King of Eng-* *land, &c.*

E*Dward Tuder*, afterwards King of *England*, by the Name of *Edward the Sixth*, was born, *Anno Christi* 1537. and was the only Son of King *Henry the Eighth*, by his third Wife *Jane* Daughter to Sir *John Seymer*, who lost her Life to give him Birth; for being cast into a dead sleep, or her senses benum'd with powerful Spirits, her Belly was open'd, of which Incision within four days after she dyed.

When he came to be six years of Age, he was committed to the Tutorage of Dr. *Cox* and Mr. *Cheek* both learned and godly men; the first instructing him in Divinity, the latter in the Languages; in both which (being of a most acute Wit) he grew so perfect, that he became the wonder of his Age, for at ten years old he spake *Latin*, *Greek*, *French*, *Italian* and *Spanish* very readily; he was likewise very skilful in *Logick*, *Philosophy*, *Musick* and *Astronomy*.

When he was but nine years of Age, his Father King *Henry* dyed, and he was proclaimed King in *London*, *Westminster*, and other Places, and in great State conducted to the Tower of *London*, where his Uncle the Duke of *Summerset* being Protector of the Kingdom (during his Minority) Knighted him, then the young King taking the Sword from his

Uncle

Unkle Knighted the Lord Mayor, and several others, and created his other Unkle, Sir *Thomas Seymer*, Lord of *Sudly*, and High Admiral of *England*; and returning to *Westminster* he was crowned by the Archbishop of *Canterbury*, all the Nobility attending, as is usual upon the like occasion, and the same day he caused a General Pardon to pass the Broad Seal to all Persons except six, who were named therein.

And now this Pious Prince being Established in the Throne of his Father, bent his whole Study to the better settling Religion, and thereupon consulted with many Godly Divines about Reforming the Church, by whose assistance he so model'd the Ecclesiastical Affairs, that the Dregs of Popery were purged out, and pious men every where commanded to teach according to the Word of God, all Images, Massing Garments, and other Trumpery were seased and burnt, and now not only the Pope's Supremacy, but the Popish Religion was abolished, and the Doctors of the Reformed Churches invited over from *Germany*, and other Places, of which many came, as *Bucer*, *Facius*, *Peter Martyr*, and others; so that the bright Rays of the Gospel began to shine into the darkest corner of Ignorance.

A Parliament being called, the six Bloody Articles (upon refusing to comply with which about fifty Persons suffered the Flames in *Henry* the Eighth's days) were revoked, and now the Parliament thought fit to prosecute the Marriage agreed on in King *Henry's* Reign, between the Lady *Mary* Queen of *Scotland*, and our King *Edward*; whereupon Ambassadors were sent to demand her, but the Regent declared that the Contract was void, which so incensed the King and Parliament, that the Duke of *Summer set* was sent with a great Army

my to *Barwick*; whereupon the Regent caused fire to be carried a cross, and the Bells to be rung as is usual amongst the *Scots* upon any Invasion; so that all the Kingdom rose in Arms, yet the Lord Protector not fearing their prodigious number, gave them battle, in which the *Scots* were overthrown, nine Dukes and Earls were slain, and about a thousand of meaner rank; whereupon the Scottish Regent fearing that the Nobility would deliver up the Queen, he sent her into *France*, there to be married to the *Dauphin*, which so enraged the English, that they vowed the utter Subversion of *Scotland*, destroying all before them with Fire and Sword in a most fearful manner, but by reason of some Insurrections that happ'ned in *England*, the Duke was recalled.

In this Parliament likewise the Statutes of *Richard* the Second, and *Henry* the Fifth, for suppressing the Scriptures in English, were repeal'd, and it was Enacted that the Church Service should be read in English, and that the Blessed Sacrament should be administred in both kinds, and that all Popish Ceremonies should be abolished; and those that would not yield obedience to the Church, as it was now established, to lose their Places, and be punished as Contemners of the Laws of the Kingdom; whereupon several Popish Bishops complied, and rather than they would leave their Bishopricks chose to swallow down any Oath that could be imposed on them; others indeed went off, and made it their business to stir up the People to Rebellion, which they and their Agents effected in *Devonshire* and *Cornwel*, where great Tumults arose, there being at least thirty thousand in Arms at once, who did great Mischief, beseiging the City of *Exeter*, which held
out

out against them; whereupon the Lord *Russel* was sent down with an Army, as likewise the King's Pardon, which he first proclaimed by a Herald upon condition they would lay down their Arms and depart peaceably to their respective homes, which they refusing, he gave them battle, and after four several overthrowes took their Ring-leader, who being executed, the rest submitted.

No sooner were the Tumults of *Cornwal* and *Devonshire* suppressed, but one *Robert Ket* drew about twenty thousand of the Commons of *Norfolk*, to take up Arms against the King, and breaking into the City of *Norwich*, did great hurt, but the Lord *Dudly* being sent against them with an Army, gave them battle, and putting them to the rout, took *Ket* their Ring-leader, whom together with sixty nine others he caused to be executed.

These Rebels were scarcely suppressed, when News came that the Commons of *Yorkshire* were up in Arms under the leading of one *William Ombler* a Farmer, *Thomas Dale* a Parish Clark, and one *Stephenson* a Post-Master, but the King sending down his pardon to all but the three before mentioned, these that they had seduced seeing their Folly, embraced the offered Mercy; so that their Ring-leaders being delivered up to Justice, they were carried to *York*, and there Executed.

But now what was more grievous, the Nobility began to fall out amongst themselves, and especially the King's Unkles, the first quarrel between them being about their Wives taking the upper hand, which grew to that height, notwithstanding the Mediation of the young King, that the Lord Protector procured Articles to be drawn up against his Brother, and getting them passed in Parliament, he

caused him to be Attainted of High Treason, and got the King to sign a Warrant for his Death, whereupon he was beheaded on Tower Hill; but the Protector by this means having untwisted the Cable; he was too weak to hold the Ship of Government in so tempestuous a Sea, for by this Act having chalked out a Path to those that envied his Greatness, they Articled against him, when upon his Tryal, he being acquitted of Treason, he was Attainted of Felony, and for that heheaded, for which had not he been Infatigated, he might have had the Benefit of his Clergy.

During these Intestine Dissentions, the English were driven out of Scotland, and the French attempted the recovery of *Bullogne*, and at the same time Invade the Isle of *Garnsey*, but were beaten off from either with considerable loss.

And now these Great Peers being removed, the Duke of *Northumberland* ruled all at Court, and every one moved according to his Dictates, few daring to controul his Will, and the King fell into desperate Melancholy through immoderate Grief for the Deaths of his Unkles, to which he had been over-perswaded to consent, which made him bemoan this Misfortune, in this manner. *Ah*, said he, *where was the good Nature of a Nephew? where was the Clemency of a Prince? Ah, how unfortunate have I been to those of my Blood? my Mother I slew at my Birth, and since have made away two of her Brothers, and unhappily to make way for the purposes of others, against my self. Alas, how falsely have I been abused, how weakly carried, and how little was I Master of my own Judgment?*

And indeed this latter part of his Speech proved Propheticke; for *Northumberland* having got the Power

Power, prevailed upon the weak King, to will the Kingdom to the Lady *Jane*, Daughter to the Earl of *Suffolk*, to whom he had married his fourth Son, the Lord *Guilford Dudley* on purpose to translate the Sovereignty to his House; which the King consented too, and then *Northumberland* removing all the King's Chirurgeons and Physicians, delivered him into the hands of a Woman, who undertaking to cure him, bereaved him of Life by Poyson, or her unskilfulness, who a little before his Death was heard to pray, as followeth.

Lord God, deliver me out of this miserable and wretched Life, and take me amongst thy chosen. Howbeit, not my Will, but thy Will be done. Lord, I commit my Spirit to thee. O Lord, thou knowest how happy it were for me to be with thee, yet for thy Chosen's sake send me life and health, that I may truly serve thee. O my Lord God, bless thy People, and save thine Inheritance. O Lord God, save thy chosen People of England. O my Lord God, defend the Realm from Papistry, and maintain thy true Religion, that I and my People may praise thy Holy Name for thy Son *Jesus Christ's* sake; and then looking about him, he perceived several Bishops standing at a distance, to whom he said, I did not think you had been so nigh.

And within a while after, he said, I am faint, Lord, have mercy upon me, and receive my Spirit, and so gave up the Ghost, dying on the Twenty eighth of *January*, Anno 1553. and in the sixteenth Year of his Age, having Reigned six Years, five Months, and eight Days, and was buried in *Westminster Abby*, being the 41 sole Monarch.

He was a Prince so accomplished for Piety, Wisdom and Learning, that considering his Age, he was the Wonder of the World, his Charity was

extraordinary, as *Christ's Hospital*, *Saint Bartholomews*, *Saint Thomas's*, *Bridewel*, and *Bethlem Hospitals* can witness, which he freely gave likewise with a yearly Revenue out of the Crown Lands, as many other Structures for Charitable Uses.

The Life and Bloody Reign of *Queen MARY.*

Queen *Mary* was Eldest Daughter to *Henry the Eighth*, by his Wife *Queen Katherine of Spain*, first married to *Prince Arthur* his Eldest Brother, and in her Infancy trained up in Popish Superstitions, being a great heartkner to the Instructions of *Gardiner Bishop of Winchester*; all *King Edward's* time she rarely came to Court, by reason that good *King* disliked her for her Religion, and when the Emperor's Ambassadour made Suit that she might have private Mass said in her House, the King would by no means consent to it.

At the time of the King's Death she remained at her Castle of *Fremingham*, as a private Woman, when hearing of the advancement of her Cozen *Jane*, a virtuous and truly pious Lady, she sent her Lettets to the Council, advising them to proclaim her Queen, as was her Right, but they refusing, she by many fair promises allured the *Suffolk* men to take her part, promising them to confirm the Established Religion, but failed them when she came to the Crown.

Having

Having got together about Four thousand Horse and Foot headed by some of the Nobility that resorted to her; she came forwards by slow Journeys, and still increasing her number, the Earl of *Northumberland* was sent out against her; but when he came to *Cambridge*, the Council revolted from the Lady *Jane*, whom they had Crowned Queen, and sworn to stand by with their Lives and Fortunes, & proclaimed the Lady *Mary* Queen in *London*, which *Northumberland* understanding, he caused her to be proclaimed in *Cambridge*, and threw up his Cap out of a seeming Joy, and thereupon dismissed his Soldiers; yet was he within a short time after arrested by the Earl of *Arundel*, who had sworn to stand by him, and although he turned Apostate, renouncing his Religion, yet was he beheaded on Tower Hill, as likewise Sir *John Gates*, and Sir *Thomas Palmer*, who commanded under him; and after the Queens Coronation, the Wonder of her Sex, the pious and famed Lady *Jane*, together with her Husband being tryed in Guild Hall, were attainted of High Treason, and afterwards beheaded, to the great grief of all the Lovers of Truth, and the Duke of *Suffolk* after his release practicing Rebellion in the North, was betrayed by one of his Servants, and together with his Brother the Lord *Thomas Gray* brought Prisoners to the Tower of *London*, and being Attainted by the Queens Commissioners they both lost their Heads.

One thing is remarkable, Judge *Morgan*, who gave Sentence upon the Lady *Jane*, presently after her death fell mad, and in his raving was wont to cry out, *Take away the Lady Jane.*

And now the Queen having got the Reins of Government in her own hand, called a Parliament

(at which time Cardinal *Pool* coming into *England*) by his Perswasions they made an Act to restore the Popish Religion, and from him the Lords and Commons received an Absolution, which was no sooner done, but the good Bishops of the Reformed Church were Deposed, Imprisoned, and Murthered, when as many Popish Wolves crept from their secret Coverts, and were highly advanced, who so far Incensed the Queen against the true Servants of God, that they had it in their power to deal with them as they list, and they according to the Scriptures, found the *Mercies of the wicked cruel*, for there were few Towns of note in *England*, where some or other of them were not exposed to the Flames, by whose couragious sufferings, contrary to the expectation of the Adversary, the Professors of the Gospel were greatly increased.

About this time the Queen being desirous to Marry, declared her Intentions to the Parliament, who approved of it, and there were proposed *Philip King of Spain*, and Son to the Emperor, Cardinal *Pool*, and the Lord *Courtney*, of which she seemed rather Inclined to the former; whereupon the Matter was so ordered that the Marriage was concluded with many advantageous Articles, and within a while after King *Philip* landing with a great Train of Nobility, and the Nuptial Rites were solemnized.

Although to prevent it, Sir *Thomas Wyat* had raised the Commons of *Kent*, thinking to have seized upon the Queen in the Tower of *London*, for which he and seventy three of his Partakers were Executed, of which Insurrection the *Poplings* perswaded the Queen, that the Lady *Elizabeth* her Sister was the Cause; whereupon she being brought from

from her Mannor of *Ashbrig*, in a very sickly condition was committed to the Tower, and from thence removed to *Woodstock*, where she was often put in danger of her Life, as in the Account of her Life and happy Reign, will be more fully demonstrated.

The Pope's Supremacy being now restored, many good men were forced to fly beyond the Seas to avoid the Flames, and amongst the rest Mr. *Bertie* and his Wife, the Dutches of *Suffolk*, who in strange Countries under-went many Perils, till such time as they arrived in *Poland*, where they lived in safety till the Death of the Queen; for in this persecution at the Instigation of *Bonner*, Bishop of *London*, and *Gardiner*, Bishop of *Winchester*, those Instruments of Cruelty, during this Queens Reign, there suffered by Fire, and received the Glorious Crowns of Martyrdom, five Bishops, twenty one Divines, eighteen Gentlemen, eighty four Artificers, one hundred Husbandmen, Servants, and Labourers, twenty six Wives, twenty Widdows, nine Virgins, two Youths, and two Infants, whose blood, as a Worthy Father has it, *was the Seed of the Church*; For the more they were destroyed the more they increased; nor were these all, for twenty more perished in prison for want, and seven scourged to death by *Bonner* and his Associates.

The Queen having been married about half a year, it was rumoured that she was with Child; whereupon Rockers were provided, and all things necessary, and so much credit did the report gain, that it went currant within some Months after, that she was delivered of a Son; so that the English Merchants at *Antwerp* made Bonfires for Joy, and discharged their Ordinance; nay, the Popish Priests prayed in the Pulpit, that she might have an easie

easie Delivery, and that it might prove a Son; but at last, Truth, which will not be always hid, came to Light, and it was known that she never was with Child, but had been deceived by a Timpany, which so much displeased King *Philip*, that he left her, and went to assist the Emperour his Father in his Wars against the French, and returned not in sixteen Months, and although it was agreed in the Articles of Marriage, that the English should not intermeddle in those Wars, yet the Queen sent over an Army to assist her Husband, which landing in *France*, marched to Saint *Quintines*, where *Philip's* Camp lay, and by their sole courage took that Place, to revenge which, the Duke of *Guise* flew with his Army to *Callais*, the Governour then not suspecting any such matter, and after having battered it for several days, he entered the base Town, but was twice beaten out by the English with great slaughter, but the Garrison being but few, at last they were forced to surrender, having long in vain expected Succours from *England*; for at that time, notwithstanding News was brought to the Queen, what danger *Calais* was in, and great preparations made; yet the Sea was so tempestuous. that no Ship durst venture over, which some attributed to the just Judgment of God for the Breach of League on the part of the Queen in assisting King *Philip* her Husband.

Upon notice that this Important Place was lost, which had been kept by the English two hundred and eleven years; the Queen was greatly troubled, in so much that all that could be done was not of force to divert her from it; and when her Ladies heard her fetch deep sighs they supposed the Kings absence, and his slighting her, might occasion it; but, she

she told them, *That that indeed was one Cause, but there was a greater still, for when she was dead, if they dissected her Body, they might find Calais written upon her Heart;* and in a short time after, she falling into a burning Feavour, dyed on the seventeenth day of November 1558. being the Sixth year of her Reign, and Fortieth of her Age. and was Interred at *Westminster*, and was the forty second sole Monarch of England.

The Life and Glorious Reign of *Queen ELIZABETH.*

THE Lady Elizabeth afterwards Queen of England, France, and Ireland, was Daughter to Henry the Eighth, by his second Wife, the Lady Ann Bullen, Daughter to the Lord Rochford, and was born the Seventh of September, Anno Christi 1533. and at her Baptism had for her God-Father Archbishop Cranmer, and for her God-Mother the Dutcheß of Norfolk, and the Marchioness of Dorset, being from her Childhood brought up in the true Religion, her Mother being a Lutheran, which caused the Popish Bishops to undermine her Innocence, and by suborning false Accusers bereive her of her Life.

The Lady Elizabeth had for her Tutor Mr. Aschan, a pious and learned man, who instructed her both in divine and humane Learning; so that she

was perfect in most of the *European* Languages at fourteen years of Age.

After the Death of King *Henry* her Father, she lived in great repute under the Reign of her Brother, who intirely loved her for her Piety, and was wont to call her his virtuous Sister; but he likewise dying, and Queen *Mary* coming to the Crown, the *Poplings* fearing that if she succeeded, their *Babel* would again be tumbled down, and therefore sought many ways to find occasion against her to take her Life, but could not find any pretence till *Wyat's* Rebellion, the which (*Gardiner* Bishop of *Winchester*, and her Mortal Enemy, perswaded her Sister Queen *Mary*) was done in favour of her and the Lord *Courtney*, who was to marry her as soon as the Queen was Deposed; whereupon two Lords of the Council were sent with two hundred Horse to fetch her from her Mannor of *Albbrig* in bed very sick and weak, but that prevailed not with them to commiserate her condition, for they told her she must go with them to *London*, their commission being to bring her, in what condition soever she was, to which she answered, *Truly there was no Creature more willing to wait upon her Majesty than she was, but that her sickness was such as they themselves might testifie that she was not in a condition to do it;* but this availed not, for they immediately sending for two Physicians, demanded of them whether she might be removed without danger of Life, to which they answered, that in their opinions she might; whereupon the next Morning they put her into the Queens Horse-litter, brought for that purpose, and so with a strong Guard conducted her to *White Hall*, where when she was come, Orders were given to shut her up close Prisoner; and after a fortnights continuance in that state,

Gardiner

Gardiner, and several other Privy Councillors, came to Examine her, especially Charging her with the Contrivance of *Wyat's* Rebellion, telling her (notwithstanding her many Protestations of Innocency) that it was the Queens Pleasure she should go to the *Tower*, to which she Answered, that *She trusted the Queen would be more Gracious to her*, and thereupon intreated them to be a Means to her Majesty for her; but they told her that the Queen had fully Resolved that she must be carried thither, whereupon all her Servants were Removed, a Guard of Northern Souldiers set to watch in the Garden, and several of the Queens Women to Attend her, with a strict Charge that none should have Access to her Presence, unless such as brought her Necessaries. When four Days after, two Lords of the Privy Council came to her, and told her that the Barge was ready, and the Tide served, therefore she must instantly go to the *Tower*; whereupon she Intreated them that she might stay till the next Tide, but one of the Lords roughly Answered, that *Time and Tide stayed for none*, and therefore she must instantly go: Then she Requested that she might Write to the Queen, but one of them told her, he durst not permit it, but the other, being the Earl of *Sussex* kneeling down said, *She should Write*, and that as he was a true Man, he would both deliver her Letter, and bring her an Answer.

The next Tide falling out at Midnight, they durst not carry her, for fear she should be Rescued, and therefore staying till Daylight, the waterfall was so low at shooting the Bridge, that the Head of the Barge struck against the Ground; but God preserved her, to make her an Instrument of his Glory.

When

When she came to Land, she refused to Land at Traitor's Bridge, but one of the Lords said she should do it, and thereupon was forced to Land, altho the Tide was fallen so low, that she was forced to waid to the Stairs, by reason the Barge could not be haled close; when being on the Shoar, She said, *Here lands as true a Subject, being a Prisoner, as ever landed at these Stairs, before thee O God I speak it, having no Friends but thee alone.* When she came into the Tower she fate down upon a Stone, to rest her; whereupon the Lieutenant said, *Madam, You sit Unwholesom, 'tis better for you to come out of the Rain, to which she replied, I had better sit here, than in a worse Place, for God knoweth whither you will bring me;* at the hearing of which, her Gentleman-Usher Wept, for which she reproved him, saying, *What mean you to ase me thus, I took you for my Comfort, not thus to dismay me, seeing I know my Truth to be such, that none shall have Cause to weep for me:* And so going into a Chamber appointed for her, she was locked in, and none permitted to be with her, which greatly grieved her.

Two Days after her Committment to the Tower, it was Commanded that she should have Mass said in her Chamber; and in the mean time severall Persons were Racked, and straitly Sifted, to see if peradventure they could find any thing against her by their Confessions, whereby to take away her Life; and within a while after, Gardiner and others came to Examine her, to whom she replied, *My Lords, you Sift me very narrowly, but well I am Assured; you shall not do more to me than God has Determined, and so God Forgive you all.*

Her Servants having provided her Diet, the
Souldiers

Souldiers took it from them at the Gate, and delivered it, which greatly displeased them, as fearing such dangerous Ruffians, by such means, might be tempted to Poison her, whereupon they Complained to the Lieutenant, but all the Answer they could get, was, *That she was a Prisoner, and should be served like other Prisoners*; and said with an Oath, if any of them Shrug'd or Frown'd, he would put them where they should see neither Sun nor Moon.

She being Indisposed by reason of her close Restraine. desired to walk into the Queens Lodgings, but could not be permitted; whereupon she said, *Well if they be so Strict, the Lord Comfort me.*

But the next Day, the Lord Shandois came to her, and told her, he had obtained her that Liberty, and within a while after she had Leave to walk into a little Garden, all the Dores being shut; and the Prisoners on that Side commanded not to look out, during her being there.

Within a while after, Sr. Henry Benefield, with a Guard of Northern Souldiers, took her into his Charge, the Constable of the Tower being discharged of his Office; and altho the former was bad, this proved worse, insomuch that she one Day demanded, whether the Lady Janes Scaffold was taken away, and farther, that if her private Murder was Committed to Benefield; He was a Man of that Conscience to see it done: To which her Servants Answered, they knew not what he was, but were fully perswaded God would not suffer so great a Wickedness. Well said she, *God grant it, for ibow O God can'st mollify such Tyrannous Hearts, and disappoint all such cruel Purposes; and I beseech thee to hear me, thy Creature, which am thy Servant, and at thy Command, trusting by God's Grace ever so to remain.*

Within

Within a while after, the Lord *Shandois* told her Grace, that she must be removed under the Conduct of *Benefield* and his Men, but whether he knew not, unless to *Woodstock*; and on the *Sunday* following she was removed accordingly, the Lord *Tame* being joyned in Commission with the former, who Conducted her to *Richmond*, removed all her Servants, and placed Souldiers at her Chamber Dore, which made her suspect they had a Design to make her away; and thereupon she calling her Gentleman-Usher, bid him with the rest of her Servants, Pray for her; for said she, *this Night I think to die*; Whereupon in great Heaviness he went to the Lord *Tame*, who was walking in the Court with *Benefield*, and taking him aside, desired him for God's Sake to deal Faithfully with him, and tell him whether any Mischief was designed to his Lady that Night, *That if so, he and his Fellows might take such Part as it should please God to appoint them, for (said he) we will rather dye, than she being Innocent, should secretly Miscarry. Marry God forbid,* said the Lord *Tame, rather than such a Wickedness should be done, I and my Men are ready to dy at her Feet.*

From *Richmond* she was removed to *Windsor*, from thence to the Lord *Tame's* House, where she was Royally Entertained, tho contrary to the Will of *Benefield*, and from thence, the next Day, to *Woodstock*, where she was kept close Prisoner, and guarded by Souldiers, so that one Day hearing a *Milkmaid* Singing in the Park, she wished herself in her Condition.

A long while it was ere *Benefield* (whom she called her Jaylor) would suffer her to Write to the Queen, altho the Council had allowed her so

to do; and would not suffer her Letters to be sent, when writ, till he had Perused them: And now she being Sick, by reason of her close Confinement, the Queen sent two of her Physicians to Visit her, who after they had used such Means as were convenient for the Recovery of her Health, they returned, reporting her Humbleness, and Respect towards the Queen; yet was it Debated in Council how she should be Disposed of, and an English Lord said, *It would never be well for England, till her Head was stricken off*: For which, some of the Spanish Nobility sharply Reproved him, saying, *God forbid, that the King their Master should Consent to such a Wickedness*, and from that time forward, laboured with King Philip for her Delivery, so that after many Tryals made to procure her to Confess herself Guilty, she was sent for up to London, and admitted into the Queen's Presence, whom in two Years before she had not seen; where she kneeling down, Prayed to God to Bless her Majesty, Desiring her, *To Esteem of her, as of her true Subject, which she should ever find her to be*. Then said the Queen, *You will not Confess your Offence, but stand stoutly to your Truth, I pray God it may so fall out*: If it does not, said the Lady Elizabeth, *I desire neither Favour nor Pardon*. After these, and some other Speeches had passed between them, she was Remanded to the Custody of Benesfield: But King Philip, as 'tis supposed, standing behind the Curtain, and hearing what passed, so ordered the Matter, that within a Week she was released from her Goaler, as she called him, and obtained Leave to Refresh herself in the Country; yet had to Attend her Sr. Thomas Pope, one of the Council, who kept an Eye upon her all Queen Mary's Days.

During her being in *Woodstock Castle*, her Life was often in Danger. First, By a Fire kindled under the Boards. Secondly, By a Ruffainely Soldier, who was hired to kill her. Thirdly, By a Villain sent by *Gardiner* to dispatch her, who past Doubt had done it, had not *Benesfield* been then at *London*, and left strict Order with his Brother, that none should see her till his Return, altho they came from the Council. Whil'st she was in the *Tower*, *Gardiner* Signed a Warrant in the Queen's Name for her Execution; but the Lieutenant doubting the Truth of it, went to the Court for farther Instructions, and so the Malice of that bloody Villain was by God's Mercy Prevented. Whil'st she was in the Castle at *Woodstock*, she wrote with a Diamond in the Window,

*Much Suspected of me.
Nothing Proved can be,
Quoth Elizabeth, Prisoner.*

And under such Perplexities continued this good Princess, till the Death of Queen *Mary*, at what time she was by the free Consent of the Lords and Commons then Assembled in Parliament, Proclaimed Queen of *England*, *France*, and *Ireland*, and within a while after Crowned at *Westminster*, by one *Oglethorp* Bishop of *Carlile*; *Pool* Arch-Bishop of *Canterbury* dying the same Day as Queen *Mary*.

And now King *Philip* being in *Flanders*, and hearing of the Death of his Wife, sent his Ambassadors to Treat a Marriage with Queen *Elizabeth*, promising to get a Dispensation of the Pope; which hastened her the sooner to declare for the Protestant Religion, thereby to break off his Suit.

So that the former Parliament being Dissolved, and an other Called, many of the late Queens Acts were Repealed, Popery Abolished, and the Supremacy restored to the Queen, good Men Incouraged, and the Gospel freely Preached.

Religion beginning now to flourish, the Parliament to Requite this good Queen, and for the better Settlement of Affairs, desired her to Marry, but she absolutely refused it, saying, *That she by the Ring she received upon her Coronation Day, was solemnly Married to the Nation, and that all true English Men and Women were her Children; and that it should be her greatest Glory, to have this Motto fixed upon her Tomb: Here lyeth Elizabeth, who lived, and dyed a Virgin.* And altho she was afterwards Court-ed by *Maximilian* the Emperor, *Ericus* Son to the King of Sweden, the Arch-Duke of *Austria*, and the Duke of *Anjou*, Brother to the French King; yet such was the Chastity of that Unparelled Queen, that she would not Consent to any of them.

By the Example of the English, the Scots began to seek after Reformation, whereupon the Popish Party being Assisted by the French King, the Protestants were greatly Oppressed; which made them sue to our Queen for Aid, who sent an Army under the Lord *Gray*, which so amazed the French, that upon the Death of the Queen Mother they left that Kingdom, having first made Peace for two Years.

About this time *Francis* King of France dying, and *Charles* the Ninth Succeeding, he greatly Oppressed the Protestants, who in great Numbers Inhabited his Kingdom; whose Peace, when the Queen could not procure by Intreaties, she sent o-

ver an Army under the Leading of the Lord *Ambrose Dudley* Earl of *Warwick*, which landed at *New-Haven* in *Normandy*, and took it, but were forced to quit it ere long, by reason of a grievous Pestilence that raged in those Parts; which Infection they bringing with them into *England*, Infected many parts of the Nation, insomuch that in eight Months Space 23660 Persons dyed.

In the Year 1563, *Shan-O-Neale* raised a Rebellion in *Ireland*, doing great Mischief; but the Queen sending over an Army, he Submitted, but continued not long quiet, for again he Rebelled, and Raised greater Forces than before; but Heaven justly Punished his Perjury and Disobedience, for in the midst of his Army he was killed by his Brother.

Anno 1566, the Royal Exchange was Built by Sr. *John Gresham*, a worthy Citizen, the Merchants before meeting in *Lumbard Street*; and within two Years after the perfidious Scots Murthered their King, and *Mary* Queen of Scots fled into *England*, and was most Honourably Entertained by Queen *Elizabeth*; but the Papists afterwards Attempting the Murther of our Queen, to Advance her to the Throne, she was Beheaded, altho, as many Imagine, she knew not of the Jesuits wicked Design.

In the Year 1569, The Earls *Westmerland*, *Cumberland*, Lords *Dacres* and *Nevils*, with many others, Rebelled in the North, but the Earl of *Suffex* being sent against them, they fled; when as an Alderman of *Durham*, a Popish Priest, and sixty six Constables, were Executed in most Towns between *New-Castle* and *Weatherly*, but the two Earls escaped, the former into *Flanders*, and the latter into *Scotland*, from whence he was sent prisoner to *London*, and

and being Attainted of High Treason lost his Head.

And now Peace being concluded with *France*, and the Queen of *Navar* a Protestant coming to *Paris* to solemnize her Sons Marriage with the French King's Sister; she was supposed to be poisoned with a pair of perfumed Gloves that were sent her, and after her the Admiral of *France* was cruelly murdered, and by the Command of *Charles* the Ninth, thirty thousand Protestants Massacred in the several Cities of that Kingdom. This Cruelty much grieved our good Queen; whereupon according to the Articles of Peace agreed on, she sent to demand the Delivery of *Calais*, which after many delays was flatly denied, and at the same time the Pope sent his Bull into *England*, whereby he pretended to deprive the Queen of all her Princely Dignity, which the Bull-bearer fixed upon the Bishop of *London's* Pallace Gate, but being taken was fairly hanged for his pains.

The Scots breaking out again into a tumultuous Rebellion, murdered their Regent; and after him the Earl of *Lenox*, who was appointed to succeed him, all which mischief was effected by dispersing the Pope's Bulls in that Kingdom, and about the same time the Duke of *Norfolk* lost his Head for favouring the Scots, and some other Capital Crimes alledged against him.

And now a new Regent being chosen, he sent his Deputies to Queen *Elizabeth*, desiring her to assist him in suppressing the Rebellions on foot; whereupon she sent fifteen hundred Horse and Foot under the Command of Sir *William Drury*, upon whose Approach *Edenburg* was surrendered.

Anno 1580. The renowned English Navigator,

Sir *Francis Drake*, returned from Incompassing the Earth: So that having made many famous Discoveries, our Merchants began to trade in strange Countries, before not known, and the Trade with the *Muscovit* and *Turk* was greatly encreased; this year appeared a terrible Comet, and an Earthquake happ'ned, being attended with such a terrible Tempest that it overthrew many Churches, and killed a great number of People.

Anno 1583. Tobacco was first brought into *England*.

And now the Irish being stirred up by the Pope's Agents, broke out into another Rebellion, and procured Forces from *Spain* to assist them; but the Lord *Gray* being sent over by the Queen with an Army, he soon made them repent their coming, killing many of them and taking others Prisoners, so that the remainder capitulated, and had leave to depart upon paying a considerable sum of money for their ransom.

Anno 1585. *Virginia* was made an English Colony.

The same year the Assizes being holden at *Excester* in the County of *Devon*, such a Contagion suddenly happ'ned, that about fifty eight Persons dyed, who came thither about their occasions, and out of one Jury eleven deceased; the like happ'ned at an Assizes holden at *Oxford* about ten years before.

The Pope being yet restless, as envying the progress of the Gospel, he stirred up the King of *Spain* to persecute the Protestants in the *Netherlands*, whither he sent the Duke of *Alva*, who by several cruelties put eighteen thousand to death; whereupon many of them making their escape fled into *England*, and were kindly entertained, and the
Flemings

Flemings Petitioned the Queen to be their Protector, which for the Cause of Religion she at last undertook, and sent over the Renowned Sir *John Norrice* with a thousand Horse, and five thousand Foot, and shortly after the great Earl of *Leicester* went over as the Queens Deputy, but no considerable Matters happening, and a difference arising between his Soldiers, and the *Netherlanders*, he was recalled, and ordered to resign up his Government.

And now the King of *Spain* concluding a Truce with the Prince of *Orange*, whilst his Ambassadors were in the Queens Court treating a Peace, the Great *Armado* which the *Spaniards* named Invincible, was fitted out; upon notice of which the Queen Assembled her Councillors and Chief Nobility to consult what was best to be done, where it was agreed that all Imaginable Preparations should be made, and thereupon a general Muster was taken of all the Land Forces, and one thousand five hundred Horse, and twenty two thousand Foot were ordered to repair to *Tilbury* in *Essex*, whither also the the Queen went attended with her Guard, consisting of two thousand three hundred fifty two Horse, and thirty thousand fifty Foot, and immediately the Ships of War were fitted out, several being victualled and manned at the charge of private Persons; the Lord *Howard* being appointed Admiral, and Sir *Francis Drake* Vice Admiral, who after some time met, and fought with the dreadful Navy, which besides the Pope's Blessing, came armed with all manner of Weapons fit for destruction, it consisting of seventy two Gallies and Gallions, forty seven great Ships and Hulks, eleven Pinaces and Carvals, and was furnished with two thousand eight hundred forty three great Or-

M m 4 dnace,

dnance, eight thousand ninety four Saylor, eighteen thousand six hundred thirty eight Souldiers, twenty one thousand eighty eight Gally-Slaves, two hundred twenty two thousand Great Shot, four hundred seventy thousand four hundred pounds of Powder; for Bullets one hundred twelve thousand pounds of Lead, one hundred thirty four thousand four hundred pounds of Match, seven thousand Musquets and Calivers, ten thousand Partizans and Halberts, with Biskets, Fleish, Cheese, and other Provisions sutable for six Months; but in the first Encounter this terrour of the World was infinitely worsted, and at last broke and scattered over all the Ocean, for so God ordered it by his special Providence, that both the Wind and Seas fought for his Anointed.

The *Spaniards* having lost eighty one of their Vessels, and near seventeen thousand men, with the residue returned home; and such was the destruction, that there was not a Noble Family in *Spain*, but lost either a Son, a Brother, Nephew or Kinsman, who had been drawn to Imbarque in hopes of getting Possessions in *England*, for the Pope had before hand told them they should be certainly victorious, but the Event proved him a lying Prophet.

Anno 1588. The Enemies being disperst, the Queen proclaimed a Publick Thanksgiving, and came her self to Saint *Paul's* Church, where she no sooner entred, but kneeling down, she returned Thanks to the Almighty for so great a Deliverance, and caused the Banners and Streamers taken, together with the King of *Spain's* Standard to be hung upon the Roof of the said Church.

And now the Queen intending to requite this Treachery of the *Spaniards*, sent eleven thousand
Soldiers,

Souldiers, and two thousand five hundred Marriners under the Command of the Earl of *Essex*, Sir *John Norris* and others to assist *Don Antonio* King of *Portugal*, who had been expelled by *Philip*; the Army consisting of eleven thousand Souldiers, and two thousand five hundred Marriners commanded by Sir *John Norris*, Sir *Francis Drake*, and others, who won the *Groine*, although at that time an Army of Spaniards came to rescue it; but they being fought with by the English, were infinitely worsted; the Spanish King's Standard being taken, and about three thousand slain, when having set fire to the Town and burnt the Villages for three miles round, they imbarqued again, having got great booty and sailing towards *Lisbon*, the Chief City of *Portugal*, the Earl of *Essex* with several Ships of War joyned them; so that landing they assailed that great City, but without success; yet they took the Castle of *Cassais* and *Penith*, together with sixty Spanish Ships richly laden; and by reason many Souldiers died by drinking of Impoysoned Wells, and that the Plague raged in many Parts of that Country, they returned without attempting any thing farther, and many of the Soldiers were sent to assist *Henry* of *Navar* to maintain War against the *Leaguers*; but he finding it very difficult to attain the Crown without altering his Religion, turned Papist, to the great grief of our Queen.

Anno 1591. Several Persons were imployed by the Pope and his Agents to poyson the Queen, who being miraculously discovered, were most of them Executed, and amongst the rest Doctor *Lopez*.

In the year 1596. Likewise another Fleet was set out to indamage the Spaniard, who won *Cadiz*, and obliged the Citizens to pay twenty thousand Ducates

Ducates for their ransoms, they likewise forced the Spanish Fleet on ground. Twenty five Million Ducates was offer'd for their ransom, but that not being presently accepted, the Duke *D' Medina Sisonia* caused them to be burnt as they lay, to prevent their falling into the hands of the English, they being esteemed worth twelve Millions of Ducates; yet the English in their return home took three Vessels of the Spaniards worth four hundred thousand Ducates; whereupon finding themselves infinitely worsted every where, and that many of their Merchants were undone by reason of the great Losses they had sustained, they procured the Kings of *Poland* and *Denmark* to mediate a Peace with the Queen in their behalf, as likewise with the Crown of *France*, but they prevailed not.

And now *Tirrowen* the Arch Rebel having gathered Forces in *Ireland*, broke out into open Rebellion; whereupon the Earl of *Essex* was sent thither with an Army, having the Title of Deputy Governour conferred upon him, and after many Skirmishes, the Rebels keeping themselves within the Bogs and Woods, he was obliged to make a Truce with *Tirrowen*, from six Months to six Months; whereupon some of the Nobility that envied his Greatness, accused him of neglect, and at last proceed to Article against him in Parliament, to which the Queen would not pass, but recalled the Earl; yet such was the Implacable Malice of his Adversaries, that they brought him into some disgrace with the Queen, which prompted him to attempt the seizing of the City of *London*, for which, and some other Misdemeanours, he together with the Earl of *Southampton* was Attainted, and without the

the Knowledge of the Queen, as most believed, Executed, the which she no sooner understood, but she wept bitterly, and in her rage bid the Plague of God take all those that were instrumental in his Death, and in a short time after a Plague happ'ned, which in the City and Suburbs consumed thirty thousand five hundred seventy eight.

And now this Bright Star being set, the Queen continued Melancholy, and by degrees pined into sickness upon the Grief she conceived at the untimely Death of so brave a Soldier; so that perceiving the time of her Dissolution at hand, she was careful of nothing more than to settle Religion, and therefore appointed *James* King of *Scots*, great Grandchild to the Lady *Margret* Eldest Daughter to *Henry* the Seventh, to succeed her, and after having commended her Spirit into the hands of her Redeemer, she gave up the Ghost, dying the twelfth of *March*, *Anno Christi* 1602. being the sixty ninth year of her Age, and of her Reign forty fifth, and was Buried at *Westminster*, and in her Praise these Verses were written by a worthy Prelate.

*None like Elizabeth was found in Learning so Divine,
She had the perfect skilfull art of all the Muses nine.*

*In Latin, Greek and Hebrew, she most skilfully was known;
To Forraign King's Ambassadors the same was dayly
shown.*

*The Italian, French and Spanish Tongue she well could
speak and read,*

The Turkish and Arabian Speech grew perfect at her need.

And thus much for this glorious Queen, in whom ended the Name of the *Tuders* to give place to that of the *Stuarts*, the which may it continue till Time shall be no more.

The

The Life and happy Reign of **JAMES** *King of great Brit-* *tain, France, and Ireland.*

King James was Son to Henry Steward Lord Daryl, who was Grandchild to Queen Margaret, Eldest Daughter to Henry the Seventh by her second Husband, and his Mother was Mary Queen of Scots, great Grand-Child likewise to Queen Margaret, by her first Husband James the fourth King of Scots.

During the Minority of this good King, his Mother was forced to fly her Country, and great Troubles Insued, several Regents, being Murthered after the Death of his Father, and he often put in Danger of his Life, but God still preserved him to be a Comfort to his People.

Upon the Death of Queen Elizabeth, by the General Consent of the Nobility, Gentry and Commonalty, he was Proclaimed King of England, by the Name of James the First.

And on the 5th. of April Anno 1603, he began his Journy out of Scotland, and was magnificently Entertained at Hinchinbrook near Huntingtoun, whither the Cambridg Doctors repaired to wait upon his Majesty, and from thence Attended by a great Train of Nobility, he came to London, and was Royally Entertained at the Charterhouse, and on the 25th. of July following, his Majesty, together with his

his Royal Consort Queen *Ann*, was Crowned at *Westminster* by Dr. *Whitgift* Arch-Bishop of *Canterbury*.

Being thus Established in his Throne, his first Care was to settle Religion, and the better to Effect it, he caused the Bible to be exactly Translated into English, out of the Original Tongue, which stirred up the Popelings (who hoped upon the Death of Queen *Elizabeth*, to bring all things to their Purpose) greatly to Malign this good King, and used their utmost Diligence to Overthrow the Protestant Religion: But God discovered their Plots, which had they took Effect, were to Destroy the King and Prince *Henry*, for which several of the chief Contrivers were put to Death, and others Condemned to perpetual Imprisonment.

In the third Year of his Reign, that damnable Design of Blowing up the Parliament House was Miraculously Discovered, by the Mistake of a Letter delivered by an unknown Hand, to a Servant of the Lord *Monteagle*, Son to the Lord *Morley*, wherein he was wished by any Means, not to be present at the Opening of the Parliament, forasmuch as they should receive a great Blow, but not know who hurt them. Upon the Perusing of this Letter, the said Lord Communicated it to others, and they to the King; who as it were, by Divine Inspiration, said, *That the mention of a Blow, must needs be Interpreted of some Villain in a Corner, designing Mischief by a Blast of Powder*, and therefore willed them, as they tendered their Safeties, to Search well the Sellers and other Places; where in fine, under a heap of Faggots, they found twenty six Barrells of Gunpowder, with Iron Bars laid cross them, and *Guy Faux* with a Dark-Lanthorn under his

his Coat, ready Booted and Spurred, to have rid away as soon as he had laid the Match to the Train.

Upon this Discovery, most of the Conspirators Fled, but being Pursued, were either Killed or Apprehended, *Catesby* and *Peirce*, the chief Instruments of this Hellish Contrivance, being shot through as they were Fighting Back to Back, and *Sr. Everard Digby*, *John*, and *Christopher Wright*, *Sudio Fawkes*, *Father Garnet*, *Thomas Winter*, *Bailes*, and *Keeyes*, were Condemned, and afterwards as Traytors, Drawn, Hanged, and Quartered.

For this signal Deliverance, the Lords and Commons then Assembled in Parliament, made an Act for Constituting a Day of publick Thanksgiving, to be kept Annually for ever on the 5th. of November, which his Majesty was pleased to pass with many Expressions of Joy.

Within a while after *Fines* and *Rynolds*, Induced the Commons of *Northhamptonshire*, and *Warwickshire* to rise; but upon the Kings sending down his Pardon, they soon dispersed themselves.

About this time the Lady *Elizabeth*, the King's Daughter, was Married to *Frederick* Count Elector Palatine of the *Rhine*, whose Nuptials were Solemnized with great Joy; but it lasted not long, by reason of the Death of Prince *Henry*, who Dyed Anno 1611. whereupon *Charles* the King's second Son was made Prince of *Wales*.

And now *Sr. Walter Rawleigh*, that famous Navigator, being Released from his Imprisonment, Imbarqued with several Gentlemen and others, in order to his making new Discoveries, when Landing at *St. Thomas*, he and his Company set it on Fire, of which Complaint being made to *Gundiber*, the King of *Spain's* Ambassador, Residing in the English Court,

Court, he pressed the King continually for Reparation, insomuch, that when Sr. *Walter Rawleigh* returning with great Spoil, Landed at *Plimouth*, he was Arrested by an Order from the King, and brought Prisoner to *London*; when coming to his Tryal before the Judges of the King-Bench, he was found Guilty, and the Morning after his Tryal Beheaded.

The Air being much Infected about this time, the King and Queen fell sick, whereof the good Queen dyed, to the great Grief of the King, which had nigh made him Relaps after his Recovery: And now he began to take more than ordinary Care for the thorough Settlement of Religion, by bestowing great Revenues upon Colledges, and other Seminaries of Learning; as likewise utterly Abolished all the Fragments of Popery, which again began to creep into the Church; which made the Papists Contrive many Ways to Destroy him, but all their Plots, and Hellish Contrivances, through Gods Infinite Mercy were Frustrated, and came to nothing.

About this time the King made a Motion of Marriage for his Son Prince *Charles*, with the Infanta of *Spain*, purposing thereby to strengthen his Alliance, in order to assist his Brother-in-Law, who by the German Princes was chosen King of *Bohemia*, but had been driven out of *Germany* by the Emperor, and deprived of his Principalities, and at that time remained at *Amsterdam*.

To Effect this Marriage, the Prince accompanied with the Duke of *Buckingham* and several other Noble Personages, went to the Spanish Court, but finding many Delays, they returned much dissatisfied: And now the King having settled the Ecclesiastick

clesiastick and Temporal Affairs of the Kingdom, fell sick, and his Sickness still increasing, he on the 27 Day of *March Anno 1625*, dyed, it being the 23d. Year of his Reign, and of his Age 59: He was Buried at *Westminster*, being the 44 sole Monarch of *England*.

The Life and Reign of **C H A R L E S** *the First.*

King *Charles* the first was Born at *Dumferling* in *Scotland* on the 19th. of *November Anno 1600*, being second Son to King *James*, and his Wife Queen *Ann*, Sister to the King of *Denmark*: In his younger Years he was brought up in all manner of Learning fit for so Pious a Prince, Devoting himself to Study, rather then to delight in the Gallantries of the Court, so that he for Piety and Learning was the Wonder of his Age.

When the Nobility of *Scotland* came to take their Leaves of King *James*, upon his Departure for *England*, an old Laird amongst the rest, after he had made his Complements to the King, turned to Duke *Charles* and Saluted him, without any Respect to Prince *Henry*, who was present; at which the King Marvelling, asked him the Reason, to whom the Laird Answered, *That this was he that should Transmit his Name to Posterity.*

When his Brother, Prince *Henry* dyed, he was chief

chief Mourner, and within a while after was made Prince of *Wales*, and continued to behave himself Humble and Courteous towards all sorts and conditions of Men : Sometime before the Death of King *James*, he went into *Spain*, to prosecute a Marriage between himself and the Lady *Maria*, the Infanta of *Spain*, when by the way, continuing in the French Court, he there held some Converse with the illustrious Princess *Henrietta Maria*, Daughter to King *Henry* the Fourth, and Sister to the then Reigning King, on whom he so far settled his Affections, that he had no great regard to the Match with *Spain*, and after the Death of his Royal Father, he was no sooner Crowned, but he sent over his Ambassador to Treat of Marriage, which was agreed accordingly, and the Princess Landed at *Dover* Attended with the chief Nobility of *France*, where the King with a very splendid Train met her, and soon after the Nuptials were Celebrated with all Joy and Splendor Imaginable.

This good Prince being thus settled in his Throne, began to call to mind some Indignities that had been offered during his stay in the Spanish Court, whereupon a Fleet was put to Sea, which greatly Indamaged the Spaniards, taking many rich Prizes, which they brought into the several Harbours of this Kingdom; after which a Parliament was called, and Subsidy demanded, but it was denyed, altho the Treasures were Exhausted, and the War undertaken against the Spaniard, Just and Honourable : Whereupon the King was forced to take other Measures for procuring Mony to defray the Expence; and joyning in Amity with the States General of the United Provinces, he again put a gallant Navy to Sea, which indamaged the Spaniard

ard more than the former; and amongst the rest some French Ships were taken by the English, which caused an Imbargo to be laid upon the Ships and Goods of several English Merchants then trading in that Kingdom, whereupon all Frenchmen were commanded to leave *England*, but at the Intreaty of *Monsieur Basempierre* that Decree was Revoaked, but all Commerce was strictly forbidden with that Nation.

About this time the Rochellers (being Protestants) were sore Oppressed, and besought our King to take them into his Protection, whereupon an Army was raised and sent under the Command of the Duke of *Buckingham*, but effected no great matter; whereupon some of the Officers were Imprisoned for their Neglect and Disobedience.

And now several Complaints being exhibited upon this Account by the Parliament; the King Dissolved them, and new Forces were Raised for the Relief of *Rochel*, but all was prevented by the Death of the Duke of *Buckingham*, who was Traiterously and basely Stabbed by one *John Felton*, who had Served under him in the late Expedition; for which he was deservedly Hanged in Chains near *Portsmouth*.

And now the Rochellers being tired with a tedious Seige, and a worse Famine (in which all manner of Filth was eaten, and accounted dainty Food) yeilded to their merciless Enemies.

About this time the King called another Parliament, and desired of them a grant of Tunnage, but they refusing to comply with his Demands were Dissolved, upon which some Contests arose, the King commanding the Merchants to pay their Customs, and the Parliament, when sitting, to the contrary,

The Life of King Charles the First. 195

contrary, insomuch that Sr. *John Elliot* and others were Imprisoned.

On the 29th. of *May Anno 1630*, the Queen was brought to Bed of Prince *Charles* (now our gracious Sovereign) and some time after Ship-Mony was devised by Attorney-General *Noy*, and Mr. *Hambden* Imprisoned for refusing to Pay it, and Sentence passed against him by ten of the Judges, Judg *Hutton*, and Judg *Crook* only dissenting.

The Book of Liturgy being sent into *Scotland*, with a Command to read it in all Churches, caused great Disturbances in *Edenburg* and other Places, which being fomented by several Factious Spirits, soon broke out into a Rebellion; whereupon the King raised an Army and Marched into *Scotland*, but the Scots laying down their Arms, upon their Submission were Pardoned, and a Peace concluded, but new Stirs arising after the King's Departure, he made his second Expedition, but nothing of Moment was done.

Within a while after, the Covenant, that Bond of Iniquity, was taken by many thousands of that Kingdom; so that the King being Apprehensive of the Mischief that was like to attend it, Summoned a third Parliament to sit at *Westminster*, and demanded a Supply of Mony for his present Occasions, but they denied to grant it.

And now the Irish Rebellion breaking out (wherein were committed many horrible Outrages) the Long Parliament (for so it was called, by reason they had prevailed with the King to sign a Bill for their Sitting during their Pleasure) used many Endeavours to Suppress the same; but whilst they endeavoured to Suppress remote Troubles, they Fomented worse nearer Home, by proposing

an Alteration in the Divine Worship, under a Pretence of Reducing Religion to what it was in Queen Elizabeth's Days, when indeed there was no Derogation from it in Fundamentals: The next Design they undertook to Provoke the best of Kings, was, to Impeach such Favourits as were dearest to him, of High Treason, as the Earl of *Strafford*, *William Laud* Arch-Bishop of *Canterbury*, and Bishop *Wren*, who were sent to the *Tower*, as likewise most of the Judges that had Declared for Ship-Mony were Voted Delinquents, Judg *Berkly* being Arrested by the Usher of the black Rod for High Treason, as he was sitting in the Court of Kings-Bench; seven Romish Priests were likewise Imprisoned, whose Pardon was granted by the Parliament, at the Request of the French Ambassador, and the King to comply with what the Parliament had done, Released them out of Prison, which the Parliament, by reason they were not first made acquainted with it, took in such evil Part, that they resolved to Thwart the King and his Proceedings: whereupon they changed their Decree, and caused two of the Priests to be put to Death, which much displeased the King (as indeed it could no less) insomuch that he complained of the Insolencies of the lower House, to the House of Peers, and within a while after proceeded to Displace some Officers of State, as likewise the Lieutenant of the *Tower*, putting another in his stead; which was no sooner done, but the Commons Articled against the new Lieutenant to the Peers, who refused to meddle therein, as being the Kings Prerogative, in such Cases to Place and Displace at his Pleasure.

The Faction being herein Frustrated, dealt underhand

derhand with the Mobile, and by dispersing their Agents into several Cabals and publick Assemblies, to Breath into them the Poison of Rebellion, they caused the giddy-headed Multitude so far to forget their Loyalty and Obedience, that a confused Rable of Apprentices and others headed by Jesuits and Phanaticks, came to *Whitehall*, crying, that they would have the new Lieutenant removed, or else they would turn all things into Confusion; altho few of them knew the Man or his Principles, any farther then they had taken it on Trust: They likewise Demanded, according to the Instructions of their Ringleaders, that the Bishops should be Excluded the Parliament House; and to shew their foolish Malice, they entered *Westminster Abby* and there fell to pulling down the Organs, tearing the Bibles and Common-Prayer-Books, defacing the Monuments of the Dead and the like, and then retreating; the second time Assaulted *Whitehall*, uttering many oprobrious Speeches against his Majesty.

Upon these Commotions the King began to think it high time to Fortify himself, and thereupon ordered a Guard to watch the Court, for the better Preservation of his Royal Person.

And now the Parliament having brought things to this Pass, they resolved to prosecute their Rebellious Purposes, and thereupon feigning a Fear, they placed a Guard, far exceeding the Kings, about the Parliament House, Constituting the Earl of *Essex* Captain thereof; and without the Kings Knowledg or Consent, caused an extraordinary Assembly to meet in the City of *London*, and the better to Ingratiate themselves with the rigid Presbyterians, Anabaptists, Independants, Quakers, and

198 *The Life of King Charles the First.*

the like, they cast twelve Bishops into Prison, which did not a little trouble the King.

Anno 1641, the noble Earl of *Strafford* was Beheaded, and within two Years after, the truly Pious, and great Pillar of the Church, *William Laud* Arch-Bishop of *Carterbury*, who died Sacrifices to popular Fury, and Martyrs for their Country and Kingly Government, to satisfy the Malice of those that had undertaken the Downfall of Monarchy, supposing there was no easier way to atchieve their wicked Purposes, than to remove those wise Statesmen and loyal Subjects.

And now the King growing Impatient at such Insolencies, proceeded to Accuse one Member of the House of Lords and five of the Commons of high Treason; but demanding them to be delivered up, they were denied, whereupon he went in Person with five hundred Gentlemen, and alone entered the House. But not seeing the Persons he came to look for; he declared his good Intentions to the Parliament, and so returned, and the next Day went again, but they having Notice, made their Escapes. Hereupon the Parliament put the City in Arms, and Adjourned their Sitting for the space of five Days, forbidding the Citizens to Assist the Kings Officers in finding out those Members that were Accused; which Order they Obeyed, and when the Parliament Sate again, the armed Rabble brought them, and placed them in the House in despite of the King; and so being backed by the Multitude, they proceeded daily to lessen the Royal Authority, sending Letters into the adjacent Countries, commanding them to draw up in Arms, so that on that Occasion above twenty thousand Men were in a readiness.

Upon

Upon these harsh Proceedings of the Parliament, the King hasted to *Hampton Court*, and now the Parliament daily Increasing in Power, they Adjourned their Sitting to *Guildhall* in *London*, the better to Ingratiate themselves with the Citizens; and from thence sent their Mandates to the respective Governours of the Seaport-Towns, forbidding them to yeild Obedience to the Kings Orders, unless they had Confirmed them: And in this they more prejudiced his Affairs then they had formerly done, for had the King put Garisons in those Towns, he might have secured the Maritime part of Power, and by that means have Distressed the City of *London*, who once finding a faleur in Traffique, would soon have been weary of their Guest, whose Perverseness occasioned it. But the Parliament taking the Advantage, secured them first, by putting strong Garisons into most of them: So that the King being in *Yorkshire*, was denied Entrance into his Town of *Hull* by *Sr. John Hotham*, whereupon returning to *Windsor*, he wrote to the Parliament, declaring his good meaning towards them, protesting himself Innocent of such things as had been Objected against him, whereupon they sent Messengers to desire his Return to *London*; but his Majesty did not at such a Juncture think it convenient; upon which the Lower House drew up a Remonstrance, wherein their Propositions were so unreasonable, that the House of Peers would by no means Accord with them therein, till they perceived the Commons were uniting themselves against them, and so through Fear were compelled to a Compliance; and then the said Remonstrance was sent to the King, who with some Reservation yielded to one part of it, and rejected the other; but this would

not satisfy those unreasonable Men, but they petitioned the King, that the accused Members might be free and clear from all Guilt; to which the good King out of his princely Lenity consented.

Things being at this Pass, many who favoured the Kings Cause, foreseeing the dismal Effects, some of them left *England*, and others repaired home, not leaving above twenty five in the upper House, and scarce eighty in the Lower; and those most, if not all of them, such as were strong Opposers of the Kings Proceedings, and those that they did in the least suspect to be loyally Affected, by one means or other they got them turned out, till at last there was not above sixteen in the Lords House.

About this time the Queen left *England* to Accompany her Daughter to the Prince of *Orange*, to whom she was Espoused; and by reason the Parliament, or Rump, (for now it was no other) pretended that the Nation was in danger to be overrun with Popery, and thereby set the giddy headed Multitude a madding, (who saw not at what those Foxes aimed) the King put forth his Proclamation, commanding all Popish Priests to avoid the Realm upon Pain of Death, as likewise to put the Laws in Execution against Papists, but nothing would please those whose Aim was to Ingross the Sovereign Power into their own Hands; for now they began to appear more barefaced, and contrary to their own Belief, Accused the King of hearkening to a Change of Religion; and that he was the Occasion of the Irish Rebellion; and proceeded to blacken all those that had any spark of Loyalty, nay after they had vented their Malice against his Favourites, they proved so monstrously wicked as to Asperse the Queen, which the King (who tendered her

her as his Life) took in such grievous Part, that he Published his Declaration, declaring his Innocence, and how that the Parliament sought all Occasion of Quarrel against him, and to prosecute their own evil Purposes, spread false Rumours amongst his Subjects.

But this not having the wished Effects, and things growing daily worse and worse, the King was resolved to oppose Force with Force, and thereupon taking with him his Son Prince *Charles*, the *Palsgrave*, Duke of *Richmond*, and others of the chief Nobility, he took his Journey for *York*, and from thence wrote to the Parliament, but finding them as Obstinate as ever, he Summoned all the Knights of the Garter, and such as held of the Crown, to repair to him; when on the contrary, the Parliament made it Death for any to go, but therein few obeyed them, for the Nobility from all parts came thither, as likewise many of the Members of the lower House who had retired themselves.

And now Preparation for War being made on all Hands, the Kentish Men Petitioned the Parliament on the Behalf of the King, *That nothing might be done without his Consent, That the Liturgy might not be altered, but that Divine Worship might continue as by Law Established, That the Bishops might be restored, whom they had Excluded the Lords House, that they would not suffer the fundamental Laws to be altered without the Kings Permission, nor Arms to be taken up without the Kings Command, and that some speedy means might be found out for an Amicable Reconciliation.*

But altho they had formerly encouraged Petitions when they served for their Purpose, yet this Petition was taken in evil Part, and those who brought

brought it, together with the Earl of *Bristol* who received it at their Hands Imprisoned; and the *Summerfetshire* Men afterwards preferring their Petition upon the same Occasion, the Parliament caused it to be burnt by the common Hangman, which shewed how little they were desirous of Peace, but rather sought Contention to bring their wicked Purposes about.

The King being at *York*, and finding no hopes of Reconciliation, Commanded all the *Yorkshire* Men to attend him at a Day prefixed on *Howard More*, which they accordingly did to the Number of sixty Thousand, where his Majesty, the Prince, and several Nobles accompanied with six hundred Horse met them, and after having Admonished them to Loyalty, Peace, and a right Understanding of things, he dismissed them, yet twenty Thousand of them would accompany him back to the City of *York*, and then Expressing their Loyalty, and ready Obedience, they departed to their respective Habitations.

This great Assembly put the Parliament in some Fear, whereupon they borrowed a considerable Sum of Money of the Londoners upon the publick Faith, and therewith raised an Army of two thousand Horse and ten thousand Foot, when in the mean while the King having drawn together considerable Forces, endeavoured the taking of *Hull*, and again sent to the Parliament, to desire that matters might be amicably Reconciled (so desirous of Peace was this good King) promising forthwith to repair to them if they would leave *London* and sit in some other place, but according to their old Obstinacy they refused; whereupon the King proceeded to Proclaim all men guilty of Treason that should

should Assist them with Mony or other Necessaries; threatening the Londoners with the taking away their Liberties if they offended herein, and caused *Newark*, and *Barwick* to be Fortified, and again fought the taking of *Hull*, but in vain, that place by reason of the Waters that almost Incompais it, being impregnable.

The Parliament having by this time drawn out their Forces, Proclaimed open War, declaring themselves necessitated to take up Arms; but how true that was, I leave to the Judgment of all good Men: And now the Earl of *Essex*, who was before the Captain of their Guard, is made General.

The King having Notice of these Proceedings, Marched to *Notingham* and there set up his Standard, and thither repaired to him a great number of Nobility: And now it being come to open Wars, the Victory continued for a long time doubtful, sometimes on the one side, and sometimes on the other, with no small effusion of Blood, and the Lives of brave Men lost, there not being less then eighty Thousand killed on both sides during that unhappy War.

All things being in a Flame, the Prince took Shipping for the *Scillyes*, from whence he was Invited by the Parliament, to Return to *London*, but not thinking it safe to trust his Person in the Hands of such Men who had broken their Oaths of Allegiance, cancel'd their Loyalty, and devoted themselves to the Service of the Prince of Darkness, he Sailed for *Holland*, and there continued at the *Hague* till the sad News of his Royal Fathers Murther was brought thither.

The Kings Affairs being now grown Desperate,
most

most places of Strength being in the Hands of the Parliament, and his Army wasted, he came with the remainder of his Forces to *Oxford*; but a strait Siege being laid to it, and more Forces daily expected out of all Parts, he despaired of its long holding out; and therefore by the Advice of several of the Nobility, he rode in Disguise to the Scotch Army, who then lay Encamped near *Southwel*, casting himself upon them for Protection, who at first made many fair Promises, and seemed a while sharply to contend with the Parliament, when they demanded them to deliver the King into their Hands; but having great Arrears due for their late Service, they feared to lose that if they refused to Comply, and thereupon, like perfidious Wretches delivered him into the Hands of his merciless Enemies for the Sum of two hundred thousand Pounds; but it may somewhat abate our Wonder, when we consider that *Judas*, whose Example they followed, sold the King of Kings for thirty Pieces of Silver.

The Scots having got their Mony, Marched into *Scotland*, leaving their King to be carried Prisoner to *Holmby*, and afterwards to the Isle of *Wight*, where he was guarded by Collonel *Hammond*; and during his Solitude there, he wrote his excellent Book called *Icon Basilice*.

Things being brought to this pass, a Treaty was held, and Commissioners accordingly appointed to receive the Kings Concessions, which were so ample that the Parliament Voted them Satisfactory; after which those that sought his Life, having no Cloak for their Villany, they began to appear in their proper Colours, turning out all such Members of Parliament, as they thought would refuse

to Comply with their wicked purposes, and removed the King to *Hurst Castle*, and from thence to *Windsor*, during which many Skirmishes passed between the Loyalists and Rebels, as at *Maidstone*, *Pomfract*, *Bow*, *Stratford*, *Kingston*, and *Preston* where the Scotch Army were overthrown, and lastly at *Colchester*, which was defended by the Renowned Worthies Sr. *Charles Lucas*, and Sr. *George Lisle*, who upon the Surrender of that Town (caused through extream Famine (notwithstanding they had their Lives granted, yet in cold Blood) they were shot to Death contrary to the Law of Arms.

And now the Army, Officers, and those Members that were left in the House, Erected a new and unheard of Tribunal, falsely called a High Court of Justice; For indeed Justice was turned into *Wormwood* in those Days; and of this Court Serjeant *Bradshaw* was made President, and the King being called before the new Erected and pretended Authority, had several Crimes laid to his Charge, as that he gave cause of the cruel Bloodshed in *Ireland*, That he had born Arms against the Parliament, That he had given Commission to his Son, and others to wage War, and therefore he was pronounced a Traitor, a Tyrant, and an Enemy to the Kingdom, by *Bradshaw*, the worst of Traytors that ever *England* bred.

But the King disowned the Power of that Court, and therefore refused to Answer to the Charge, altho he was several times brought thither and urged thereto: But these Hellhounds thirsting after Royal Blood, only set up this Court for Formalities Sake. the better to colour their Villany, they having beforehand, past Doubt, resolved his Death.

The King having absolutely refused to Answer
to

to their Charge, on the 17th. of *April Anno 1648*. *Bradshaw*, to his immortal Shame, proceeded to pronounce Sentence on the best of Kings: Which was to this Effect, *That He the said Charles Stewart, was fallen from all Dignity, was guilty of high Treason, and was to be put to Death by the severing his Head from his Body, for being a Tyrant, a Murderer, and an Enemy to the Commonwealth*: In Confirmation of this Sentence the Court stood up, thereby signifying that they all Consented to the Wickedness, and the King offering to speak, *Bradshaw* would not permit him, but ordered the Officers to take him away, and carry him to *Whitehall*.

And now this wicked Sentence being thus Passed, few imagined that they would be such Villains as to have dared the putting it in Execution; yet notwithstanding the Intercessions of the Dutch Ambassadors and many of the Nobility, on the 30th. of *January*, at the Command of *Oliver Cromwel*, a Scaffold was Erected before *Whitehall*, and covered with Black, which made many aking Hearts, and caused such as durst of the Nobility, to Address themselves to the Tyrants for the Kings Life; & the Lord *Fairfax* declared that rather then such a Wickedness should be acted, if none other would Assist him, himself with his Regiment would force the Guards and attempt the Hindering it; but *Cromwell* & some of the Principal Rumpers got him to Prayers (as they termed it) to seek of God what was best to be done, but indeed to Consult the Devil, who (past doubt (had all along been their Councillor) and in the mean while the fatal Blow was given: For the King being brought out of the Banquetting House, upon a Bridg of Boards that was laid from the Window to the Scaffold, attended by Dr *Juxon*,
he

he in a Learned and Pious Speech Addressed himself to the People, declaring his Innocence; and then desiring of God to Forgive his Adversaries, he gave his *George* to Dr. *Juxon* and bid him *Remember*, which was, as 'tis supposed, to deliver it to the Prince, and then laying down his Royal Head, after he had Recommended his Spirit into the Hands of his Redeemer, he had it stricken off at a Blow by an Executioner in Disguise.

*Shroud here bright Sun in Sable Clouds thy Face,
And Blush to see such monstrous Wickedness:
Such as on Earth no barbarous Villains did,
Since thou the naked Lord of Glory Hid.*

This Murther in the superlative Degree acted by rebellious Subjects upon their lawful Prince without Precedent, did not a little Astonish the neighbouring Nations, and drew Tears not only from his Friends, but his Enemies; nay from Strangers, who had only heard of the Virtues of this good King, which were indeed so many, that should I go about to recite them, it would prove too hard a Task, and might fill up a larger Volume.

His Body was put in a Coffin covered with black Velvet, and carried to St. *James's*, and there wrapped in Lead, when about seven Days after it was delivered to two of his Servants, to be Disposed of as they thought fit; upon Notice of which the Duke of *Richmond*, Marquess of *Hartford*, the Earls of *Lind'y* and *Southampton*, together with Dr. *Juxon*, came and putting it in a Horse Conveyed it to *Windsor*, and Interred it in St. *George's* Chappel, weeping in private the Requiems of so great a King, and for a Memorial, fixed a piece of Lead about two
Foot

208 *The Life of King Charles the First.*

Foot long, on the Breast of the Corps, Inscribed
King Charles, 1648.

This good King began his Reign *Anno 1625*, and
Reigned twenty three Years ten Months and three
Days, and was the forty fifth sole Monarch of
England, being untimely cut off by Rebellious Sub-
jects in the forty ninth Year of his Age.

*The Birth, Sufferings, and Mi-
raculous Deliverances, happy
Restoration, and Prosperous
Reign of our now Reigning
Sovereign CHARLES the
Second, by the Grace of God, of
Great Brittain, France, and
Ireland, King, &c.*

Our Sovereign Lord King *Charles* the Second,
first Son to King *Charles* the First, of ever
blessed Memory, by his Queen *Henrietta Maria*,
Daughter to *Henry* the fourth King of *France* and
Navar, was Born the 29th. of May *Anno Christi*
1630. and brought up in his Royal Fathers Court
in all Piety and Learning, till through the Blessing
of

of Heaven he Arrived at those Perfections that fitly qualified him to bear patiently the severest Frowns of adverse Fortune; and when God was pleased to restore him to his Right (long Usurped and long Detained from him by the worst of Tyrants) sufficient to make his Reign Happy and Prosperous, over so great a People Committed to his Charge.

His Majesties younger Years were for the most part spent in Camps, even till (the Scale of Fortune turning against his Royal Father) he was forced to leave the Land, to avoid falling into the Hands of such as made their Tyranny the sole Foundation of their usurped Power. When the fatal Blow was given, which made the Nations Weep, his Majesty was with his Sister at the *Hague*, and there Received the dismal and amazing News of his great Fathers Fall, which caused such Royal Grief as my weak Genius cannot here Portray, and therefore thinks it fit to pass it over in Silence; after which, he as it was, and is his undoubted Right, began his Reign over these three Kingdoms, and all other his Majesties Countries and Dominions, even from that fatal 30th. of *January*, on which the Blessed Martyr made his way to Heaven: And after him such Nobles were put to Death as stood in the Tyrants Way to hinder him from mounting on the Throne; and after that, thinking to Exclude his Sacred Majesty, *Cromwell* procured the Rump to pass an Act to Disinable (as they pretended) the Royal Line of King *James* from Inheriting the Imperial Crown of *England*, *Scotland*, and *Ireland*, and to shew their Malice, caused the Kings Arms to be pulled down every where, and in their stead placed the States Arms, as they called them,

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them, viz. the Cross and Harp; and the better to Express their Antichristian Rage, defaced his late Majesties Picture in the Royal Exchange, and behind the Head wrote in Letters of Gold:

Exit Tyrannus Regum ultimus, Anno Libertatis Angliae restituta primo, Anno 1648. January 30.

When indeed it was the very Moment when our Slavery under the Name of Liberty began, for neither *Romans, Saxons, Danes, nor Normans*, in the height of all their Cruelty proceeded to such barbarous and inhumane Acts as these Native Rebels, who made Murther their Pastime; and it was enough in those times to endanger the Life and Estate of any Man, if some notorious Ruffian or other would but Accuse him of being Loyal to his Lawful Prince.

The Rebels likewise caused the Titles of all Procces at Law to be altered, and instead of *Carolus Dei Gratia, &c.* they put *Custodes Libertatis Angliae*, and Caused the Kings Bench to be called by the Name of the Upper Bench. They likewise made a new Stamp for Mony, with the Cross on the one side thereof, and the Cross and Harp on the other, which at this Day is called Breeches Mony, the Inscription on one side being, *God with us*, and on the other, *The Common-Wealth of England*; a great Seal likewise was prepared.

And now the Lord *Fairfax* having laid down his Commission, as not being able to square his Conscience according to the Dictates of the Parliament, *Oliver Cromwell* was Constituted General, whose Wickedness and many Inhumane Murthers, renders him justly Odious to Posterity.

And

And now the King being in *France*, endeavouring to get Aid, in order to Recover his Lawful Right, was there Disappointed; yet his Well-wishers in *England* Proclaimed him King, as likewise did the Duke of *Ormond*, and Earl of *Leicester* in *Ireland*, whereupon the Rump, as the People then called it, proceeded to sell the Kings and Queens Land, *Whitehall*, and *Summerset House* being Voted to Sale, as likewise the Bishops, with Deans and Chapitets Lands, which being prized greatly under the true Value, wanted not purchasers, and this under the specious Pretence of working a thorough Reformation.

About this time Orders were given for the Demolishing most of the principal Castles and places of Strength throughout *England*, and all Persons were Deposed from their Offices either in Church or State, who refused to Comply with the present Government as by them Established; yet was his Majesty Proclaimed King in *Scotland*, and after some Debates held there on that Occasion, it was Agreed that several Proposals should be sent to his Majesty, who at that time was Landed in the Isle of *Jersy*, to Tender which the Laird *Libberton*, and Mr. *Winderam* were appointed, the Heads of which were;

I. That his Majesty should sign the Solemn League and Covenant.

II. That he should pass divers Acts of Parliament which were Concluded on in the two last Sessions of Parliament in *Scotland*.

III. That he would be pleased to Recall the late Commission given to the Marquess of *Montros*.

IV. That he should put away all Papists from him.

212 *The Life of King Charles the Second.*

V. That he would appoint some place about Holland to Treat with their Commissioners.

VI. That he would be graciously Pleased to give a speedy Answer to their Request.

These Propositions being Perused, duly Weighed and Considered, Sr. *William Fleming* was sent again to the Committee of Estates then Assembled in *Scotland*, till such time as the Laird *Libberton* could be Dispatched, who shortly after followed with a Letter, and ample Instructions by Word of Mouth; and *Breda* in *Holland* was appointed the place of Treaty, whereupon great Debates were held by the Committee of Estates, and those for the Kirk of *Scotland*; when in the end, it was concluded that the Earl of *Cassiles*, the Lords *Lothian*, *Burly*, and *Libberton*, Sr. *John Smith*, and Mr. *Jefferyes* should be Députed Commissioners for the Estates, and Mr. *Brocly*, *Lanfon*, and *Wood* for the Kirk; who having received their Commissions, met his Majesty at *Breda*, whereafter their making known to what Intent they were come, they delivered their Propositions, much to the same Effect as those before mentioned; of which the King was pleased to take some time to Consider.

During this Treaty, the Renowned Marquess of *Montross* was taken in *Scotland*, after his Atcheiving such Valorous Exploits and Victories with a handful of Men against great Armies, that Ages to come, upon hearing them Repeated, past doubt may term them Fabulous.

This brave Souldier falling into the Hands of his merciless Enemies, they used him not as a Peer and Loyal Subject who Fought by Commission from his and their Lawful Prince, but with all the Severity
imaginable,

imaginable, and in the end Executed him upon a Gibbet of extraordinary height, and then severing his Head from his Body, as likewise dividing his Body into Quarters, they set them up to the Murderers eternal Infamy, upon the Gates of several Cities of that Kingdom; which unexpected News coming to *Breda*, caused a general Sorrow, and had gone near to have broke off the Treaty, but at length his Majesty condescending to some of the Propositions, and rejecting others; the part concluded on were carried to *Edenburg*, and it was there Resolved that a Messenger should be sent in the Names of the Committee of Estates and Kirk, to Invite his Majesty into *Scotland*.

The Rump Parliament having Notice of these Proceedings, and fearing their Downfall would soon insue if his Majesty was once Established in his Ancient Kingdom of *Scotland*, they therefore prepared an Army to Invade the Scots, under the Leading of the Arch-Traytor *Oliver Cromwell*: And about this time, for the better Understanding of their Ignoramusses (most of the eminent Lawyers being Suspended) they passed an Act for the Reducing all Proceedings at Law into English, and to be Written in Secretary Hand, But what was most Prejudicial to his Majesties Affairs, was that *Blake* meeting with part of Prince *Rupert's* Fleet, had burnt and sunk many of the best Ships.

During these Passages, his Majesty Prosecuted his Voyage for *Scotland*, and Arriving at *Spey*, several Lords came to Welcome him, as likewise to Accompany him to *Edenburg*, when as all the way he Passed, great was the Joy of the People; at *Aberden* his Majesty was Presented with fifteen hundred Pounds, which the Committee of Estates and

Kirk took in great dudgeon, and sent to the several Towns through which his Majesty was to Pass, strictly forbidding them to do the like.

The King being now come to *Edenburg*, he was there Proclaimed King on the 15th. of *July Anno* 1650, but his Coronation was Deferred by reason of the Troubles that were then arisen; for the English Army under the Command of *Cromwell*, was by this time entered the Frontiers; whereupon great Forces were Raised to Oppose them under the Leading of *Montgomery*; who gave the English Battail at *Dunbarr*, but were worsted: And now, notwithstanding the English Army was Victorious even in the Heart of *Scotland*, yet such was the ill Hap, that the Scots themselves were at Strife, being Divided into three Parties, so that they could expect no other then to be worsted. To heal these Breaches his Majesty earnestly Laboured, insomuch that through his Princely Wisdom, he at last procured a Reconciliation, whereupon all the Estates unanimously resolved to Crown his Majesty, thereby the more to Abash the Rebels, which on the first Day of *January Anno* 1650 was Performed accordingly at *Scoan* in *Scotland*.

And now the King set up his Standard at *Aberdeen*, Reserving to himself the Title of Generalissimo of the Scotch Army, when as News came that *Sr. Henry Hide*, and Captain *Bushel* had been Beheaded at *London* by the Rebels for their Loyalty. The English Army still Approaching, the King fortified *Sterling*, and leaving *St. Johnstown*, went thither with his whole Court, but was no sooner Arrived there, but News was brought of the Surprise of the Earl of *Eglinton* and his Son.

Whilst things were at this pass in *Scotland*, the
Rump

Rump who had still their Spies abroad, discovered a new Plot against themselves, carryed on by the Presbyterians, for which Mr. *Gibbons*, and Dr. *Love* were Beheaded, *Cromwell* seeing he could not Oblige the Scots to a Field-Battell, for that they had Encamped in *Fife*, he therefore Transported sixteen hundred Foot, and four Troops of Horse over the River, who joyning with *Lambert*, and *Okeys* Forces, Routed Sr. *John Brown*, and altho he made a brave Resistance, yet he was taken Prisoner, and with him several Persons of Quality, as likewise a hundred common Souldiers, and two thousand were killed upon the Place.

Fortune being thus averse to his Majesties Affairs, he resolved to try an other way, by leaving *Scotland* and making *England* the Seat of War, whereupon on the 30th. of *July Anno 1651*, he Marched his Army into *England*, of which *Cromwell* had no sooner Notice, but he sent *Lambert* after with a Party of Horse to fall upon the Rear of the Kings Army, himself, with such other Forces as could be spared, Marching to second him; the Rump likewise hearing of his Majesties Approach, sent their Mandates into all Counties, that none should be so hardy as to Assist him with Men or Mony. under the Penalty of High Treason (when indeed themselves were the worst of Traytors) as likewise caused Forces to be Raised in each County to Oppose him.

The King having entered *England*, Commanded it to be Proclaimed, That no Soldier should Offer Violence to the Persons or Houses of any of his English Subjects, which was Obeyed with due Observance, yet such was the Peoples Fear of the Rump, that few (or none) came to the Assistance of their King, ex-

cept the Lord *Howard* of *Eskrich's* Son with a Troop of Horse.

By this time *Lambert* being guided over the Moors and Dales in *Yorkshire*, was got before the Kings Army, and thought to have stoped them at *Warrington Bridg.* but after a hot Dispute, and the loss of several Men on either Side, the Pass was gained, and the King Marching with his Army to *Tong-Norton*, sent a Trumpet to Collonel *Humphry Mackworth*, Governour of *Shrewsbury*, to Summon him to deliver up the Town, but he Refused, and was so Insolent, as not to own his Majesty by any other Title than Commander in Chief of the Scotch Army, as appeared by the Superscription of a Letter he sent back: From hence his Majesty Marched to *Worcester*, and was joyfully Welcomed by several truly Loyal Gentlemen.

The Earl of *Darby* having brought his Majesty a Supply of two hundred and fifty Foot, and sixty Horse, Raised in the Isle of Man, and in hopes to procure more, he went into *Lancashire*, where he was set upon by *Lilbarn*, and had most of his Commanders Slain, as the Lord *Witherington*, Sr. *Thomas Tilsby*, Collonel *Trollop*, Collonel *Bointon* and others, altho they behaved themselves with all imaginable Bravery, performing as much as Men could do. This Misfortune happened to the Earl, upon the Disappointment he met with in those Parts, his Lordship upon his Repair thither having been assured that the Presbiterians would come in to his Assistance, in order to his Majesties Restoration; but on the contrary, they did all they could to hinder his Success, unless he would have taken the Covenant, which he refused to do: This Engagement happened in *Wiggon Lane*.

During

During these Proceedings in *Lancashire* his Majesty gave necessary Orders for the Fortifying of *Worcester*, to which *Lambert* made his Approaches, and gained the Pass at *Upton*, where the Bridge was cut down, by causing his Troopers to swim their Horses over the River, in order to Rescue about fifty desperate Fellows that had got over upon a Pole, and were driven by Major General *Massy's* Men into a Church and there Besieged, but the Troopers Landing, and those fifty Sallying out of the Church, the Majors Men were forced to Retreat, where upon a Bridge of Boats was laid over the River; and now *Cromwell* joyning *Lambert*, the Loyalists were beat out of the Town, and so Retreated to *Worcester*, whether now the Rebels made their Approaches, and Incamped upon *Red-hill*, where they had been Surprized by the Royalists, had not a Rascally Taylor discovered the Design, so that it came to a fair Battail, and his Majesty on the third of *September 1651*, Sallying out of the Town at the Head of his Forces with Kingly Bravery, and an undaunted Resolution, Charged *Cromwell's* Life Guard, and forced them to Retire, leaving many of their Fellows dead upon the place; but the Enemy being three to one in Number, were still Recruited with fresh Supplies, so that after the Fight had remained Bloody and Doubtful for some Hours, when as the King bravely Fighting, having had two Horses Shot under him, and many of his chief Commanders Slain, the Scale of War turned, and the Royal Party were forced to Retreat into the Town, which they did with much Difficulty, by reason a loaded Cart was overthrown in the Gateway, supposed to be done on purpose, which so obstructed the Entrance of the Horse that the
Enemy

Enemy had time to come up, who entred pell mell with the Royalists, when as the Cry went, *Save the King, Save the King.*

His Majesty now Perceiving all to be lost, with some of his most trusty Followers made his Escape out of *Worcester*, altho not without great Difficulty, and coming to a Farm House on the Borders of *Staffordshire*, his Majesty there Refreshed himself, and the better to prevent Discovery, cut off his Hair, and changed his Apparel; yet was pursued so close that at *Boscobel House* the Troopers entered the fore Dore, and his Majesty went out at the Back, and coming into a Wood, made an Oake his Pallace whil'st the Blood-Hounds had left Pursuing him in those Parts; and afterwards by the Assistance of the *Pendrills* and Mrs. *Lane*, having escaped through miraculous Providence many Dangers, he found means to pass the Seas, and landed safe at *New Haven* in *France*; and in this Gods Goodness was evidently Demonstrated, for altho his Majesty was in the Hands of Men of mean Fortune, who might have made their own Price with the Rebels to betray him (one thousand Pounds being the first Penny the Rump had set upon his Head) as likewise his Life lay in the Hands of Women, whose Brests rarely Contain so weighty a Secret long; yet no Temptation could prevail with them to prove Perfidious to the best of Kings.

In the Battle of *Worcester* about three thousand were Slain, and seven hundred taken Prisoners, upon News of which the Rump caused publick Days of Thanksgiving to be kept, and caused the Scotch Colours taken in the Fight to be hung up in *Westminster Hall*: And now the Earl of *Darby* endeavoring to make his Escape, fell into the Hands of
the

the Rebels, who without any due Process of Law Beheaded him at Bolton in Lancashire.

From *New Haven* the King went to *Paris*, and having stayed there a while, he went to *St. Germaines*, there to Confer with the Duke of *Lorraine* about the Recovery of his Kingdom of *Ireland*, but it came to no Result. During his Majesties Abode there, the Duke of *Glocester*, who had a long time been detained by the Parliament in the Isle of *Wight*, came to him from the *Hague*, Accompanied with *Sr. Richard Greenville*, and *Sr. Marmaduke Langdale*, and not long after *Mrs. Lane*, who had been Instrumental in his Majesties making his Escape out of *England*, for which she was now kindly Received, and had many Thanks given her by his Majesty for her Care and good Will towards him.

About this time *Cromwell* intending to assume to himself an absolute Power, Dissolved the Rump Parliament, which had sat twelve Years six Months and seventeen Days, and after that they were cryed about the Streets in Derision, four Parliament men for a Penny; so Odious and Hateful were they now grown amongst the People; and within a while after War was Proclaimed with the *Dutch*, in which happened five bloody Engagements, and the English got the better; the Dutch having lost most of their great Ships, were forced to sue for Peace, which with much Difficulty they obtained; and now *Cromwell* perceiving the People began to be displeased with his usurped Authority, he called another sagement of a Parliament, Composed for the most part of Mechanicks, who not knowing how to manage the Affairs of State, within a while after resigned up their Power to old *Noll*, from whom they received it, and departed to mind the Business they
better

better understood, upon which, *viz.* the 16th. of December 1653, *Cromwell* by the Procurement of his own Creatures was Sworn Lord Protector of *England, Scotland, and Ireland*; and by that means the Democracy for which the Rebels had long contended was dissolved by a Creature of their own making, whom yet the boldest of them durst not Oppose.

The King during these Proceedings being in *France*, sought to make Peace between that Crown and the Crown of *Spain*; and hoping yet to further his Interest he departed for *Germany*, Accompanied with Prince *Rupert* and such Nobility as then attended him, and Arriving at the *Spaw*, his Royal Sister the Princess of *Orange* came to Visit him, and there his Majesty diverted himself for some time, during which *Cromwell* was busy in settling his Greatness upon as sure a Foundation as he could, by putting such to Death (under pretence of their Conspiring against the Government) whom he thought were most likely to Oppose his Tyranny: And about this time Collonel *Gerrard*, and Mr. *Wowel* were put to Death, for he had his Agents in all parts of *England* secretly to pry into mens Actions, and to see how they stood Affected (*For Tyranny is always attended with Mistrust and Fear*) and these Rakehells were wont to trapan Gentlemen, to declare themselves for the King, pretending themselves at the same time great Royalists, and railing against the Usurper, till such time they had procured their Ends, and then upon their Informing against them, their Estates and Lives were at the Usurpers Mercy, none of his Judges daring to Acquit a Person (tho never so Innocent) that *Cromwell* would have Condemned; for his Motto might well be

be the same that is written over the Pallace Gate of the Grand Signeour.

Sic Volo sic Jubeo, stat pro ratione Voluntas.

*This do I bid, and so I do Command,
And for a Law my Will shall firmly stand.*

For indeed never was any People under pretence of Liberty brought into such Slavery, and yet it was Death to complain, or so much as murmur against the Protectors Proceedings.

About this time the Scots Rising under the Leading of the Earl of *Glencairn*, *Monro*, and *Middleton*, resolved to prosecute the Kings Cause, but being Routed by General *Monk*, all came to nothing. The King having left the *Spaw*, was now arrived at *Cologne*, and there himself and the Princess of *Orange* were Royally Entertained, and shortly after they were Invited by the Duke of *Newburg* to his Pallace of *Dunsel-Dorf*, where they met with the like Entertainment; and here it was that the King and his Sister parted, the former returning to *Cullen*, and the latter to *Holland*.

During these Passages the Usurper discovered another Plot by means of his Agents, which was to have been a general Rising all over *England*, whereupon several worthy Persons were Executed, and some hundreds sent beyond Sea, and sold for Slaves.

And now the King with his Brother the Duke of *Glocester*, and his Sister the Princess of *Orange*, attended by a great Train of Nobility, went to *Frankfort*, and at *Coningstein* near *Frankfort*, *Christina* Queen of *Sweeden* gave the King a Visit, after which he

he returned again to *Collew*, and from thence into the Low-Countries, being Invited thither by *Don John d' Austria* Governour thereof under the King of *Spain*, whither his Royal Highness the Duke of *Tork* came to him.

The War continuing between *France* and *Spain*, *Cromwell* according to a Treaty with the *French* sent over six thousand Foot Soldiers to Assist that King in his Wars against *Flanders*, and in Lieu thereof he was to have *Dunkirk* delivered into his Possession, which being afterwards taken with great Difficulty, was accordingly put into the Possession of the English: And now the Protector desirous of a higher Advancement, called an Assembly of his own Creatures, who durst not move but by his Dictates, of which *Sr. Thomas Witherington* being Speaker, it was by them Ordained that the Protector should be Cloathed in Purple Robes and Installed in *Westminster-Hall*, after which he Established a Pajeant House of Lords of his own Creation, as *John Lord Hewson* the *Qondam* Cobler, the *Lord Clapole*, *Lord Ireton*, and the like; when wanting Treasure to support his upstart Greatness, he sent his Scouts upon the Discovery, who brought him News of an other pregnant Plot, which was just about to Teem, whereupon *Sr. Henry Slingsby*, and *Dr. Hewet* were Executed, and *Mr. Aston*, *Mr. Betly*, and *Mr. Stacy* Drawn, Hanged, and Quartered, and their Estates seised and Sold by the Protector (a Politick, tho a wicked Invention to get Mony.)

And now the Pomp of this blustering Tyrant being at its highest Pitch, he made his Son *Henry* Lord Deputy of *Ireland*, and appointed Commissioners in most Parts of *England* for the Approbation of Ministers and Schoolmasters, with ample Commission

mission to Eject such as were Ignorant, under Presence of which all the well Affected and Learned Men were turned out, and any Blockheads placed in their Steads that could but raise any considerable Sum of Mony: *Hugh Peters* was kept by *Cromwell* in the nature of his Jester; it was also Enacted by one of *Nols* mechanick Parliaments, that no Person should be Married but by a Justice of Peace, and first to be Asked in the Church, or Proclaimed in the Market. And now the Tyrants Power began to Decline, the People every where Inveighing against him in Private, altho they durst not do it openly: And now their Eyes being open, they plainly discerned in what Miseries their mad Folly had Involved them, and would willingly have shook off the Tyrants Yoke, but found it stick too fast.

In September Anno 1658, *Cromwell* began to settle his Affairs, and make a more narrow Inspection into matters, as finding a Decay of his bodily Health, and was very desirous to settle his Son *Richard* in the Kingdom, if he should at that time Decease, for on the first Day of the Month aforesaid, he was sensible of Change, and therefore sent for those whom he had raised from a low Estate to great Honours, and consulted them about the matter, who promised to stand by his Son *Richard*; so that his Sicknes still encreasing, on the third of September, in Year aforesaid, he yeilded to Death, who following his own Example, admitted neither of Bail nor Mainprise. The Day whereon he dyed (as it was observed) the like Storm had not happened in many Ages past, for by the Violence thereof Trees, Houses, Barns, Church-Steeple, Stacks of Hay and Corn were overthrown.

After

After his Death he was Conveyed to *Summer set House* and there laid in State, where he continued till the 23^d. of *November* following, and then was carried to *Westminster Abby* with all Magnificence and Splendor imaginable, and Interred near the Kings of *England* formerly buried there.

The old Tyrant being removed, his Son *Richard* was invested with his Power, but his Head being too light, and his Shoulders too weak to Support the ponderous Weight of Government; he after his having called a Parliament was decently laid aside as a useless Tool, not fit to finish the Reformation, or rather unreform, and overthrow the Established Laws of the Kingdom.

And now *Fleetwood* and *Lambert* the chief Instruments in ousting *Richard*, called the Rump Parliament that had ben turned out by *Cromwell*, who not a little Rejoyced that it was put into their Power again to Lord it over their Betters, and add yet more Sin to the former. But whil'st they were busy in settling themselves *Anno 1659*, the Gentlemen in *Cheshire* and *Lancashire* Rose under the Leading of *Sr. George Booth* in Defence of their Liberties and Priviledges and to maintain the Kings Cause; against whom *Lambert* Advanced, and by him those Loyal Gentlemen had the Misfortune to be Routed, and the Renowned *Sr. George Booth* now Lord *De-la-Mere*, shortly after taken and sent Prisoner to the *Tower*, and *Lambert* upon his Return was gratified with a thousand Pounds by the Rump for his Service.

And now *Lambert* began to harbour some Conceptions of Monopolizing the Government, by assuming to himself the Power of *Oliver*, and thereupon he turned out the Rump and Erected a pretended

tended Committee of Safety, all of his own Creatures, who were to inspect into the Affair of the three Kingdoms.

General *Monk* being in *Scotland*, and having notice of these Proceedings, concluded that now was the time to deliver his Country out of Slavery; whereupon he passed the *Tweed* with his Army, and incamped at *Cold Stream*, there expecting the coming of *Lambert*, who advanced towards him, intending to give him battle, thinking that if he could but overthrow him, he should not fail to sit in *Oliver's* Chair. But whilst he Incamped at *New Castle*, the Rump had got together again, and had dissolved his Committee of Safety, and so dealt with the Officers of his Army, that first shewing the small disposition they had to fight General *Monk*, they afterwards left him to shift for himself, as likewise all his Soldiers; after which the Rump sent their Commissioners to General *Monk* to desire him to March for *London*, which he accordingly did, and was petitioned by all the Counties he passed through, if not by all the Counties of *England*, for a Free Parliament.

He was no sooner arrived at *London*, but the Rump to revenge some Indignities the Citizens had put upon them, set him to pull up their Posts and Chains, as likewise to throw down their Gates, which made many that hoped well of him, doubt the Event; but as soon as he saw it convenient, he began to declare himself openly for a Free Parliament, drawing his Troops into the City, who were now welcomed with great expressions of Joy.

The first thing he put in practice, was, to restore the Secluded Members to their Places in the House

of Commons, upon which the Assembly dissolved it self, and Writs were Issued out to the several Cities, Counties, Burroughs, and Towns Corporate, for calling a New Parliament, which was called the *healing Parliament*, as indeed it was, for as soon as the Members had settled themselves in the House, they began to Vote for the King's Return to his People, which after a long Debate was carried in the Affirmative; whereupon the States Arms were every where pulled down, and the King's Arms set up in their Places, and on Tuesday the Eighth of *May*, 1660. the King was Proclaimed at *White Hall Gate*, according to the usual manner, to the great Joy of his Loving Subjects, who had long groaned under Tyranny and Oppression, and immediately after Commissioners were sent to the King to invite him and his Royal Brethren, the Dukes of *York* and *Glocester* (who then resided at *Breda*) over into *England*; whereupon His Majesty sent Sir *John Greenville*, and others before, to sound the Hearts of the People, by whom he receiving assurance of the longing Expectations of his Subjects for his Return, He with his Royal Brothers, and a great Train of Nobility landed at *Dover*, where he was met by the General, and greatest part of the Nobility of *England*, and there his Majesty to express his Gratitude, dignified General *Monk* with the Honour of Knight of the Garter, himself putting the *George* about his Neck, his Brothers the Dukes of *York* and *Glocester*, the mean while tying on the Garter, and when the General offered to kneel, the King took him up in his Arms and Imbraced him, and so with a Splendid Train, his Majesty marched towards *London*, whilst great were the Expressions of Joy the People

ple every where shewed for his Happy Restauration.

On *Black Heath* the General's Army was drawn up, as likewise a great number of Nobility, together with the Lord Mayor of *London*, and Aldermen in Scarlet, and some hundreds of Citizens lead by Sir *John Robinson* in Velvet Coats, who with loud Shouts and Acclamations of Joy, welcomed his Majestie's Return; when the King had passed them, they fell into his Rear, and after them the General's Soldiers in Armour with their drawn Swords, and so with a Train that reacht two miles in length; his Majesty was conducted through *London* to *White Hall*, whilst the Citizens the better to express their Joy had reared many stately Pageants, and caused the Conduits to run Wine, and the Night by the Light of the Fires that were every where kindled, seemed another Day.

At *White Hall* Gate was the Effigies of *Oliver Cromwel* set upon a Pole, and the Common-wealths Arms about his Neck, which after it had been a long time the Sport of the People, was thrown into the Fire prepared for that purpose, and thus ended the Triumph of the Happy Twenty ninth of *May*, which was doubly blessed, in being the Day of his Majestie's Birth and Restauration.

And now the Parliament being exceedingly satisfied with the King's Return to his People, Ordered, that a Bill should be prepared for keeping a perpetual Anniversary, or day of Thanksgiving to return Praise to God for his Infinite Goodness in Restoring His Majesty to be a Blessing to his People, which Twenty ninth of *May* is still kept Sacred by all Loyal and well affected Persons.

The King being by Heavens Providence settled

in his Royal Throne, the Parliament began to call such to an account, as had been concerned in the late King's Murther, of which Twenty six were Convicted, and Nine of the Principal Executed, viz. *Adrian Scroop, John Carew, Thomas Harison, John Joanes, Gregory Clement, Thomas Scot, John Cook, Hugh Peters, and Daniel Axtel*, all of them suffering for High Treason, as they most justly deserved; for although Divine Justice may delay for a season, yet at last it will strike home: And now his Majesty being mindful of his Vows to Heaven, used great Diligence to settle Religion, that dearest part of Government, by restoring the Church to its Purity of Worship, and setting those Bishops and Pastors that had been expelled by the Rebels, in their Diocesses and Cures; the Common Prayer was again read in Churches to the content of all good Christians.

About this time the Pious Princess of *Orange* coming over to visit his Majesty, fell sick of the Small Pox, of which Distemper she died, to the great grief of his Majesty, and all his Subjects. And now the Devil envying the happy state of this Kingdom, began again to stir up his Agents to molest our happy Peace; for in *January* after his Majesties Restauration, one *Venner* a Wine Cooper, with his Phanatick Profelytes Rebelled, and declaring themselves for King Jesus, and the Fifth Monarchy, ranged about the City like Madmen, killing first a man in *Paul's Church Yard*, and then another in *Beach Lane*, without the least provocation on the part of the deceased, and then making their Escapes into *Cane-Wood*; the third day after they entred *London* at several Gates (and past doubt imagining that more of the same Gange would

would have come to their Assistance, they fell to knocking down, and killing all they met with; so that the Trained Bands and part of the King's Life-guard opposing them, there was above Forty Persons slain on both sides; but at last the remainder were taken, and being condemned as Rebels and Traytors, they were Executed in several Parts of the City, dying obstinate and justifying themselves to the last.

Upon the Thirtieth of *January*, 1660. the odious Trunks of *Oliver Cromwel*, *John Bradshaw*, and *Henry Ireton*, were taken up and carried to *Tyburn*, where they were hanged at each Angle of the Triple Tree till Sun-set, and then their Bodies cast into a Pit under the Gallows, and their Heads fixed on Poles, and set upon *Westminster Hall*.

During these Proceedings the Pious Prince *Henry*, Duke of *Glocester*, left this Life for that more durable, and on the Twenty third of *April*, 1661. his Majesty was Crowned at *Westminster*, having the day before passed in great Splendour, from the *Tower* to *Westminster*.

And thus notwithstanding all the Popish and Fanatical Plots and Designs, has the best of Kings been preserved to this day, God having at sundry times frustrated and brought to nought all the pernicious devices of wicked men, and caused the mischief they intended to others, to fall upon their own heads, as hath been seen in the miraculous discovery of the late damnable Popish Plots, and frustrating the Designs of the late Rebels in *Scotland*, and likewise the subtle underhand contrivances of the disaffected, whilst under his prosperous Reign we enjoy all that Subjects can lawfully expect, or is convenient to be enjoyed; therefore let every

good Subject make it his dayly Prayer to the Almighty, That His Reign may be long and prosperous over us.

*And they that will not, may they Traytors dye,
To shame themselves, and their Posterity.*

FINIS.

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